

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN his Kerr Lectures, *Revelation and Response*, reviewed in another column, Professor E. P. DICKIE of St. Mary's College, St. Andrews, offers a study of the much-canvassed topic of 'The Finality of the Christian Religion.' Part of the study we should like to put before our readers in summary form.

The claim of finality which he would consider is not one for the absoluteness of dogma, nor for the absoluteness of any particular Church. It is for the absoluteness of the faith as it is given in Christ. It is part of the evidence of this absoluteness, he says, that the response to the authority of Christ and the apprehension of His truth have followed different ways and assumed varied forms both in individuals and in churches.

It may be objected that the supreme revelation in religion will come, if at all, not in the course of history but at the end of it. But in art the supreme revelation may come in the course of the series. It has been well said, 'No artist will ever surpass Pheidias—for progress exists in the world, but not in art.' It has also been well said, 'We reach in Bach, in principle, the highest point in music.' No more need finality wait in religion for the end of time.

It may be suggested that Christianity, so far from being the final revelation of God, has been out-rivalled already by one of the other known religions.

Take Islam. Allah is no doubt One and Omnipotent, but He is so remote from the world that

His will becomes almost the equivalent of blind destiny. His will is everything; man's life is nothing—'rotten rags and dirt.' On such a presupposition the idea of God as a loving Father can have no proper place in the Muslim mind.

Take Buddhism. Life is regarded as nothing but illusion and the wretchedness of desire, and redemption is not redemption of life but redemption from life. And it is achieved through knowledge. Where Christianity calls for repentance, Buddhism advocates illumination. And where Christianity promises a life of fellowship with God beyond the grave, Buddhism perhaps goes no further than to say that Nirvana is the peaceful end beyond the dread of rebirth.

Take Hinduism. It has been said that Hinduism has developed an attitude of 'comprehensive charity.' There ought, however, to be two stubborn limits to all-comprehending tolerance. The first is truth, and the second morality. And Hinduism is deficient both in intellectual earnestness and in moral illumination and moral drive. It may be pointed out in the latter connexion that the unreality of the world to the Hindu mind leads to the denial of human freedom and responsibility.

It may also be suggested that we should seek an amalgam of the best elements in all the known faiths. But it is not syncretism that has preserved the supernatural from oblivion. A true religion, moreover, is an organic unity, and it may not be dissected into parts without destroying the life of the parts. The Christian life and character, for

which some would claim finality, cannot be separated from the Christian faith.

Because Christians have received their idea of God from the teaching and the life, death, and resurrection of Jesus, they know that there are definite 'limits of syncretism.' Deny the existence of these limits and you deny the Christian idea of God. Deny the absoluteness of Christianity and you deny Christianity itself. But is there anything greater than holy divine love as seen in Jesus? The redemption which is offered by Christ leaves no profound and legitimate longing unfulfilled.

There was a time when Natural Religion was in the ascendant and it was confidently believed that a true and sufficient knowledge of God could be attained by the unaided exercise of reason contemplating the data given in the natural and moral world. Roman Catholic theologians also give a high place to reason as being sufficient of itself to establish on a firm logical basis at least a theistic, if not a Christian faith. On the contrary, the Barthian school tends to depreciate reason and to set little value upon its testimony in these high regions, deeming it to be blinded and incapacitated by sin.

To most minds it will probably seem well to assume that the world will have something to tell of its Maker and will bear such traces of His handiwork as will throw some light upon His character and purpose. On this theme the Very Rev. W. R. MATTHEWS, Dean of St. Paul's, recently gave a series of wireless talks which have now been published under the title of *Signposts to God* (S.C.M.; 2s. 6d. net). These talks are most admirable in their clearness and simplicity combined with a fine persuasiveness which must have commended them to many hearers.

First of all, there are certain signposts in Nature. Not that these signposts are as clear as one could wish. The inconceivable vastness of the universe and the prevalence of suffering in it might be interpreted to mean that it was utterly indifferent to us

or even hostile. But, on the other hand, the supreme impression which Nature makes on the mind is of overwhelming splendour and glory. There are moments when you catch your breath at the loveliness, and then 'one has the impression, difficult to define, that the landscape is trying to say something, that it is expressing some meaning or some emotion, which could not be put into words, though poets sometimes get near to it and it can be, in part, translated into music. . . . Shall we say that poets are simply fanciful persons who obscure the truth? We should be very foolish if we did, for the poetical mind is one way of apprehending Reality, and we shall not know Nature as it truly is if we do not give due weight to the poets' report of it.' The mind readily responds to the sentiment expressed in Addison's great hymn:

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

Further, we have to consider what science emphatically teaches, that we ourselves are part of Nature. 'It is an admitted fact that Nature has produced mind, that in Nature we find beings with the capacity to think about Nature and to understand it.' This is a very significant fact, and not to be lightly explained away by saying that Nature has the potentiality of producing mind. The question is: How does Nature come to have that potentiality? The answer which some of the world's greatest thinkers have given seems to be the only satisfactory one, namely, that Nature produces mind because it never was without mind. 'The picture which we form of Nature as a mindless, impersonal, unheeding process or machine is an illusion which arises because we think of Nature as if mind were not included in it. In short, it seems that a consideration of Nature as a whole and not one mutilated aspect of it suggests that mind was with it and in it all the time, and supports the wonderful saying of St. John: "In the beginning was the Word or thought".'

Next we may read signposts to God in history.

The record here is interminable and confusing beyond words, yet we refuse to believe that it is 'a tale told by an idiot.' We feel that it has significance. Something, we are sure, is going on. There is not only movement but progress. This, by the way, is really a Christian conception. It stands in sharp contrast to the view held by ancient and by eastern thinkers that the movement is circular. Viewing the revolutions of the heavens and the succession of the seasons, it was natural enough to suppose that the history of the world was a succession of cycles, like the turnings of a wheel. But we in this evolutionary age have a rooted conviction that something is going on.

What is going on? Man is working out his destiny. 'Humanity is the true and only hero of history, and the writing of any history, even the most limited in scope, is an attempt to add a chapter or a footnote to the adventure of the human race.' Man is free and has a destiny. There could be no interest in the story of an automaton. The Hebrew prophets were the first great men to think seriously about man's destiny, and there is profound truth in their conviction that history is the judgment of God upon nations. 'The great civilizations and empires which have arisen have fallen by many contributory causes, but invariably they seem to have decayed from within. . . . The judgment of history is, at least partially, a moral judgment.'

It would appear then that the goal of history is to be found in the fulfilled destiny of man, a fulfilment which seems to point beyond time. In this connexion, the turning-point of history is manifestly the coming of Jesus Christ. Nothing has been the same since. 'Ever since that beginning in Galilee there has hovered before the minds of men the ideal of the Kingdom of God. For this reason Christendom has been the most restless, the most changeable, and the most progressive of all civilizations. Always the contrast between what they have and the Kingdom of God has awakened in men a longing for what they feel is their true home.' And so history, with Christ in its midstream, becomes a signpost pointing to God and heaven.

Another notable signpost is conscience, or, more generally, the moral life. The authority of conscience has been challenged on the ground that it speaks with different voices in different people, and that its origin is very lowly. Doubtless its origin is lowly, and as John Knox said to Mary Queen of Scots: 'Conscience, Madam, requires knowledge.' But we have to judge conscience by what it has become in the best of men, and we find among them a most impressive consensus about right and wrong. The significant fact is that in every human breast there is a voice which commands and forbids, which praises or condemns.

What does this point to? 'We seem to be led to the idea that there are two selves in question—what we call our ordinary self, largely governed by habit and convention, and a higher self, which steps in now and then and claims to take charge of the situation.' But we must go further if we are to acquit the man of conscience of being merely self-opinionated and stubborn. He acts on the conviction that in being true to his higher self he is also being loyal to a Divine Will. Thus conscience is our most valuable signpost to God. It indicates, more than do the others, 'not only that God is but *what* He is. We have a clue to His character, which perhaps was lacking in Nature and history. He is the meaning of the world, the source of the good which the saints and heroes see and serve, the ground of their assurance and the goal towards which they strive.'

There are also signposts to God of another sort which speak with the voice of authority. Many resent the very name of authority in religion. The only authority, they say, is truth. Let that be cordially granted, but consider to what an extent we depend on authority in every sphere of life. We simply could not live unless we accepted the testimony of others who have discovered or tested things for us. The strictest scientist cannot verify everything for himself. He builds on the work of his predecessors and accepts the evidence of experts in other fields. It is utterly senseless, therefore, for any man to say: 'I will listen to no authority.'

I will think my own religion out for myself.' 'He is bound to end with a terribly-meagre and shallow creed, for one very obvious reason. He has left out most of the data. He has not got the material for an answer. Does he suppose that the essential facts about the world are all disclosed to his own limited consciousness, or that his experience is equivalent to all the experience available?'

Any man of sense, conscious of his own limitations, will be profoundly impressed by the whole long history of religion in the world, and will hesitate long before he sets it down as only a vast illusion. Especially he will feel that the Hebrew religion, recorded in the Old Testament, with its complement and fulfilment in the New Testament, is profoundly significant. Then, 'there is a kind of authority in religion which is rather like the authority of the people who appreciate art or music. . . . There seem to be persons who have a peculiar sensitiveness to the spiritual world. These are the creative individuals in the history of religion.' They give a confident witness that they are in touch with God, and their witness is not lightly to be set aside. A similar authority belongs to the Bible which records such testimonies, and to the Church which enshrines and interprets them. They each in their own way witness to the Divine truth. And perhaps the most impressive thing is that they all point in the same direction, and when taken together they give a convergent testimony which presses with convincing force upon the candid mind.

In the published volume of his recent broadcast talks, *The Christian Faith* (S.C.M.; 3s. 6d. net), the Rev. J. S. WHALE, President of Cheshunt College, has a suggestive chapter on the Parable of the Importunate Seeker, or of the Churlish Neighbour, in the eleventh chapter of Luke, which is a very good example of exposition at its best. The baffling thing about the story is that it is followed by the exhortation, 'I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you,' as though the story meant: if man will not resist such persistence

indefinitely, neither will God; that prayer means pestering God, keeping at it shamelessly until our requests are granted. Is this the thing Jesus wanted men to learn when they said to Him, Lord, teach us to pray?

President WHALE puts this idea aside as a 'degraded and degrading contention,' and proceeds to set forth what he conceives the teaching of the Parable to be. First of all, he reminds us of the fact, which we should never forget, that Jesus was, among other things, a poet and an artist. The Parables are works of art, and should be approached as such. They are not allegories, every detail of which is meant to have its interpretation. We have to look at the story as we look at a canvas by Rembrandt. Rembrandt will darken heavily every part of a head in order that one spot on its brass helmet may stand out brilliantly. But he does not thereby imply that the wearer of the helmet is a black man.

And surely when Jesus tells stories which perplex us because of the dark places in them; when in one parable an unjust judge seems to stand for God and in another an unjust steward for a disciple; and when here a surly, ill-mannered man points by analogy to God, and when, apparently, intercession is likened to begging—ought we not to remember the way of the artist? The point is, how does the judge *act*? What does this neighbour, hearing the cry for help, *do*? Jesus, being a great teller of stories, does what only great masters can do with power; He deliberately gives to His story colour and high lights against a background uncompromisingly dark; He dares to bring out rightness of action by setting even wrongness of character in vivid contrast.

He is painting a picture with importunity as its theme, and if there is to be a picture at all, it will give us analogies, not of character but of action. Surely the high light in this picture is not those details which are trivial and unedifying enough in themselves; the vital point on which all the light of the picture is focussed, so that it is withdrawn from elsewhere, is that God does hear the importunate cry of man for His care and blessing.

If there is a dark shadow in the picture it is there only to show the ultimate secret of this universe in one luminous detail—bread being given, human need being met, by the manna of God's grace.

But, to get to the meaning of the story, it brings right home to us a fact which has to be disturbingly, arrestingly forced upon our notice, since we are so prone to ignore it. The deep root of all our modern problems is that we do not really believe in God. We may believe half-heartedly in the *idea* of God, as a hypothesis with which to make sense of our lives. But that is theism; it is a belief about God, but not yet belief in God, the living God who is known for what He is by what He does in history, and in our history. We have profoundly forgotten everywhere what it is to believe in Providence, Miracle, and Prayer. This Parable, with its naïve and unphilosophical picture of living communion between God and man, pulls us sophisticated people up with a jerk. We theorise about religion. Jesus lived religion. He lived in and with God. He was completely and profoundly simple in His certainty about God.

Jesus knew that He had come to mediate this knowledge to needy men and to make its redeeming power operative in their lives. But to us, is not God too often a faltering hypothesis? We speculate, we wonder, we argue about Him. We spend so much time in these days of disintegration discussing wistfully whether God may not, after all, be only the pathetic product of our imagination. This Parable, which likens the deepest things in religion to running round the corner to ask help from a neighbour forces us to see that argument about religion is not religion.

There is to-day a great deal of what John Smith, the Cambridge Platonist, called 'this hovering and fluttering up and down about divinity.' There is a great deal of intellectual anxiety about the problems of religion. And, of course, the problems are there and are inescapable. But what Jesus suggests is that you can only know God by going down on your knees. Apart from this all our argumentation is the empty clamour of words,

rather than silence and awe before the majesty and comfort of the Word of God: much rattling of milk-cans but little milk: much talk of food values, vitamins and diet analysis, but little living bread into which a man can get his teeth and so sustain his very life. It is all the difference between lingering at home, uncertain whether our neighbour might let us have a loaf to meet our immediate need, and going and getting it from him.

And there is a final thing in this Parable which is the dominant truth of the whole matter. The Parable turns on the word importunity, the word which is the undoing of many who read it. What are we to make of it? In a sentence the meaning seems to be that this God and Father of Jesus Christ and of us all can help us only when we go to Him demanding His help. Even God cannot feed us with the bread of life unless we go to Him with open mouths. forcible feeding and freedom cannot go together. Only those who hunger and thirst after God can be filled of God—if man is truly free and if God is love. And the story of the surly neighbour who holds back for a time, though not edifying in detail, is most certainly edifying as the mirror of an eternal truth.

Christian history in all its range and variety is a commentary on what Jesus was here proclaiming. Listen to Martin Luther on the 118th psalm: 'The psalmist said: I cried unto the Lord. Thou must learn to cry. Come now, thou lazy rascal, fall down upon thy knee and set forth thy need with tears before God.' You can have God's gift of Himself only as you greatly desire it: as you ask, seek, knock. We find this Parable difficult because its details are difficult. But see it in terms of the spiritual order to which it points. In that spiritual order you can have only what you desire earnestly. Importunity is the only key which will open the door of that world. God has put the door there, not that you may be denied admission, but that by knocking and demanding you may know how blessed a thing it is to enter in. In reverence be it said that only by assault upon Himself can we receive the things which God prepares eternally for them that love Him.

Why Don't We Preach the Apocalypse?

BY PROFESSOR J. HUGH MICHAEL, M.A., D.D., EMMANUEL COLLEGE, TORONTO.

IN view of the present state of world affairs do we preachers avail ourselves as we might of the material that is at our disposal in the Apocalypse of John? What means I have of judging would seem to show that the use of the book in modern preaching is slight. Having regard to the applicability of its contents to the present condition of things this is difficult to understand. Its neglect involves to my mind a real impoverishment of the preaching of to-day.

Is there at the back of our mind, I wonder, a fear that the interest which might be aroused by a more general use of the book would tend to strengthen the hold of apocalyptic ideas upon the people? We do well to deprecate any such happening, for Apocalyptic, in spite of a magnificent faith in God, is often in reality a denial of the efficacy of the spiritual endowments with which we must carry on the work of God in the world. We soon discover, however, that the apocalyptic form of John's great poem is to a large extent merely the framework of his real message. Its apocalyptic character is no reason for the neglect of the book, but rather a reason for care and wisdom in its exposition.

The exuberant imagery of the book should be a help to the preacher, as it enables him to introduce the discussion of deep and vital themes with the help of arresting pictures. The symbolism is indeed often fantastic and grotesque, but that only shows that the writer's real interest is in the truth that is symbolized. The grotesqueness of a picture does not affect John's message, but it may well serve to arrest the attention of our hearers. And it behoves us to remember that a symbol is often nearer to the truth, and better able to convey the truth, than exact and minute statements and definitions.

It is the analogous situation obtaining to-day that should make the preaching of the Apocalypse vital and effective; for when history reproduces the conditions under which the book was written its teachings inevitably acquire a special significance. Such conditions always tend to stimulate apocalyptic hopes and expectations, and this in itself increases the responsibility of teachers and preachers to direct attention to the nature and the applicability of the spiritual message of the book.

Modern criticism has definitely returned to the view held by Irenæus and other early Fathers that the Apocalypse as we have it was issued in the dark days of persecution towards the close of the reign of Domitian. Its grim background is the worship of Rome and the Emperor. The Church of John's day was faced by a totalitarian State demanding and enforcing the worship of the dictator in whom its power was symbolized and concentrated. Ch. 13 with its two Beasts, representing respectively the Roman Power and the Priesthood of the Cæsar Cult, might well supply the basis of an introductory sermon setting forth the background of the book. Not soon would a congregation forget the predicament of the churches of Asia once it had been vividly set before them by the aid of the graphic pictures of that chapter.

To dilate upon the closeness of the modern parallel would be superfluous. Certain modern States are replicas of the Roman Power as it confronted John and his readers. The totalitarian State of to-day demands worship as truly as Rome ever did. Communism and Fascism are religions. 'Communism,' says Barth, 'is a religion the like of which has perhaps not been seen in opposition to Christianity since the days of early Islam.' And in a recent issue of the *Hibbert Journal* Professor R. B. Mowat writes: "Eternal Rome" and "Eternal Germany" are the modern versions of Divus Cæsar; and the apotheosis of the State in Fascist or National-Socialist ideology is the Roman Emperor Worship of the first three centuries A.D. resurgent in the twentieth century. Most of the early Christian martyrs suffered because they would not acknowledge the divinity of the Emperor. The modern martyrs suffer because they will not acknowledge the divinity of the State.'

Persecution of true Christianity is as inevitable to-day as it was in the first century. Speaking of Communism and Christianity, Lenin is reported to have said: 'For either to win, the other must be completely destroyed.' And of such religions as Communism and Fascism Barth has said: 'The only possible relation these "religions" can have with Christianity as such is that which was shown by the worship of Cæsar at the downfall of the ancient world, namely, persecution of Christians.'

It is true that *we* are not being persecuted, but we do not know how soon persecution may come to us as it has already come to so many of our fellow-Christians. And how little we are doing to help them! Few things are to me more saddening than the impotence of the Church as a whole to aid persecuted Christians in any land. Were the Church alive and united she could compel any dictator to keep his hands off the Christians. We should take our impotence most seriously to heart.

How are we to meet the situation that confronts us? We can meet it triumphantly only if we possess the things with which John met the hostile world of his day. The Apocalypse reveals to us his noble equipment. It is worthy of note that in the whole book there is no trace of the thought that the cause of Christ might suffer defeat at the hand of its enemies. Indeed, the same thing may be said of the New Testament as a whole. The only fear manifested regarding the Church is that of inward deterioration. Of outward persecution no book of the New Testament betrays any alarm.

The writer of the Apocalypse employs all the powers of his vigorous poetic imagination to set forth and to urge upon his readers six great convictions.

1. He possesses, to begin with, a *Vivid Sense of God*. This is the basis of all his teaching. In all but seven of the twenty-two chapters of the book mention is made of God's throne. It is surprising that not even once does John speak of God as the Father of men. In ch. 4—at the very opening of the Apocalypse proper—he sets forth his great vision of God upon His throne, the object of heaven's adoration and praise. The picture of the Throne, the Rainbow, and the Glassy Sea would steady the nerves of the first readers of the book; and it would be a means of grace to us to ponder over the vision now and then. To preach on this chapter would serve as a test for us preachers. Do we know God well enough to preach about Him? 'What a parish wants,' said Carlyle, 'is a man who knows God otherwise than by hearsay.' The world's greatest need at the present moment is a deeper sense of God. And Canon Guy Rogers is of the opinion 'that the Church as an institution is almost as much in need of God as the world itself.'

2. The second article of the Seer's equipment is an *Uncovering Faith in the Lord Jesus Christ*. The Living Christ permeates and dominates the book from first to last. Here is rich and abundant material for sermons on the Person and the Work of our Lord. Brief mention may be made of three

great passages whose use could not fail to deepen and enrich our presentation of Jesus Christ.

(a) One is the wonderful passage in the first chapter (vv. 9-20) in which John receives his commission to write. Here our Lord is portrayed as the glorious Head of the Church. He is in the midst of the churches. Are the members of our churches vitally conscious of His presence? The seven stars are in His right hand: the ideals of the churches are in His keeping. This passage will bring us face to face with such great themes as the Death and the Resurrection-Life of our Lord: 'I was dead, and behold, I am alive for evermore.'

(b) The second passage is the vision of ch. 5 in which Christ is set forth as the revealer of the Mind of God. The writing in the book close-sealed with seven seals surely represents the thoughts of God. Who but God Himself could have written that book? The Lamb has 'overcome' to break its seals. In the Apocalypse 'to overcome' means to suffer a martyr's death. By His obedience unto death Christ has learned the mind of God, and He alone can fully reveal to men the thoughts and purposes of God.

(c) The last of the three passages is ch. 19¹¹⁻¹⁶, where Christ appears as the great Warrior against sin and oppression. He goes forth to destroy the evil might of Rome. Here is matter for many sermons. How suggestive are the Warrior's four names. One of the four is hidden from the Seer, which means that even this poet of noble imagination makes confession of the fact that he is unable to think of a name that would fully and adequately express the prowess and glory of his Lord. John does not dilute his Christology in the hope of making it less obnoxious to his oppressors. He would make short work of our modern Arianism. We cannot meet the present world situation with a diluted Christology.

3. In the third place John had a *Keen Realization of the Evil of Sin*. Here, too, he speaks to our generation. The sin of the Empire does not make him blind or indifferent to the sins of the churches. Let me mention just two passages of which the preacher might well make use at the present time.

(a) The first is the famous vision of the Four Horses of various colours (6¹⁻⁸). The passage is peculiarly relevant to the present state of the world. It might have been written for our day. The red, black, and livid horses represent respectively war, famine, and pestilence and death, things which follow each other in causal sequence. The crux of the passage is the interpretation of the white horse. It clearly represents something that

leads to war as inevitably as war brings on famine, and famine in turn brings on pestilence and death. What is it but the war-like spirit, the selfish, greedy, pugnacious spirit that is always endeavouring to gain an advantage at the expense of someone else? That spirit was responsible for the last war, and it is in the ascendant to-day; unless it is curbed it will bring in its train all the ghastly things symbolized by the remaining horses of John's vision.

(b) The other portion of the Apocalypse to which I would at this point desire to direct the preacher's attention is the Vision of the Seven Trumpets in chs. 8, 9, and 11. The trumpets are, of course, a series of Divine judgments; but would it take us beyond John's own thought to see in them a graphic pictorial representation of the natural consequences of sin? Perhaps not. In any case, inasmuch as these consequences *are* the judgment of God, I do not think a modern preacher could be taken to task if he chose to interpret the trumpets in this way. And what wealth of homiletical material is thus suggested on the devastation wrought by sin. Let us glance at the first four of the trumpets—the four which Archdeacon Charles for no adequate reason would omit from the text. In the first of the four the trees and the green grass are burnt up. Sin destroys the amenities of life, its pleasant and beautiful things. In the second, the creatures which are in the sea are destroyed, as well as the ships which sail the sea. Fish was a staple and important article of diet in the ancient world, particularly so in a seaport like Ephesus. May we not think that John has in mind the thought that sin destroys the food of the people and injures commerce between land and land? In the third, the waters become wormwood and men die when they drink the bitter poison. The springs from which men should draw refreshment, such as music, art, and literature, are poisoned by sin and become the means of death. In the fourth, the sun, the moon, and the stars are darkened. Sin obscures the sources of moral and spiritual illumination. Am I reading too much into the trumpets? In any case, we of this day may well ask ourselves how we compare with this austere teacher. But austere as he is, almost before he takes up his pen to write, he breaks into the noble doxology: 'Unto him that loveth us, and loosed us from our sins by his blood . . . to him be the glory and the dominion for ever and ever.'

4. The fourth of John's great convictions is that *Martyrdom must not be Shirked*. No feature of the book is more striking than his firm insistence that

his readers are not to shrink from martyrdom. It so pervades the chapters that illustration is not called for. But here is an instance of the stern teaching: the true text in 13¹⁰, as Charles rightly insists, is that found in Codex Alexandrinus which runs thus:

If any man is for captivity,
Into captivity he goeth:
If any man is to be slain with the sword,
With the sword must he be slain.

John permits no compromise. Compromise would have robbed the Christian faith of one of its essential elements, namely, its absoluteness. Apparently it was John's belief that all the faithful would be martyred. An apostate would reveal by his very apostasy that he was not of the number of the faithful. It is idle to speculate what the outcome would have been if all the Christians had been martyred. John, of course, expected that the martyrs would soon be living the glorious life of the New Jerusalem. But the Holy City did not come as he had anticipated. Christianity was perpetuated through those who survived. It would not, however, have been true Christianity had not those who escaped martyrdom possessed the martyr-spirit. It does not require the actual crisis of martyrdom to ensure the presence and the operation of the martyr-spirit. How would we of this generation fare if confronted with John's grim requirement? 'The fundamental weakness of the Church now,' according to Canon Barry, 'is its lack of moral courage and realism.' John's demand for martyrdom provides the opportunity to preach on the true spirit of the Christian faith. The charge of vindictiveness is frequently brought against the author of the Apocalypse; but let us not forget that he discountenances all resistance on the part of the persecuted Christians. His position does not seem to me to differ from that of Paul when he says to the Romans: 'Never revenge yourselves, beloved, but let the wrath of God have its way.'

All this brings into one's mind the difficult problem of pacifism, on which every preacher would be thankful to be able to say the right and helpful thing. Should we be justified in using John's insistence on a pacific and submissive attitude on the part of his readers as an argument for pacifism in our own day? It does not pertain to my present purpose to attempt to answer this question. I am concerned only to show that John's teaching on martyrdom opens up for the preacher some of the most vital questions of our time.

5. In the fifth place the Seer exhibits a *Firm*

Belief in the Final Destruction of Evil. Here again he speaks to our day. It is easy to lose hope and courage when evil forces are rampant and menacing in the earth. But however dark the prospect appears to us in our most despairing moods, it might well have seemed darker to John. The whole world was dominated by one, mighty, totalitarian power. Could such a power ever be dislodged? Its doom was sealed for John by the fact that it was the enemy of Christ. He makes no allowance for the magnificent service Rome had rendered to humanity. The strange vision of the Woman, the Child, and the Dragon in ch. 12 teaches that the very impetuosity of the persecution of the Church was a sign that the Devil was well aware that he was already vanquished. The rage of Rome, his instrument, was but the final flicker of a beaten foe.

In chs. 17-20, in a most impressive and orderly manner, all the enemies of Christ—all the various repositories of evil—meet one by one their just and inevitable doom. I can see no glimmer of justification for Charles's drastic attempt to improve upon the traditional order of the text in the closing chapters of the book. Nowhere is John more orderly than when he describes the fate of the enemies of Christ. First the City of Rome is destroyed (chs. 17, 18); then the Empire, and the Priesthood of the Caesar Cult (in ch. 19); then the evil nations beyond the bounds of the Empire—Gog and Magog (20⁷⁻⁹); then the Devil himself (20¹⁰); finally, the wicked dead are separated from the righteous dead in the great Judgment, and, together with Death and Hades (who have no further function to perform), are cast into the Lake of Fire (20¹¹⁻¹⁵). What could be more orderly and methodical than this? By means of the imagery and symbolism of these passages the poet is giving expression to his invincible faith that all evil, wherever ensconced and however firmly established, is bound to be annihilated. It is beside the mark to speak of his vindictiveness. It is a poets' way of declaring his conviction that sin and evil will be obliterated. In this respect he rightly takes his place in the true apocalyptic succession. Have we a faith like his? Are we equipped to face the modern world without such a faith? And are we worthy to preach to our day unless we possess such a faith?

6. Finally, this early Christian teacher had a *Clear Vision of a Redeemed Humanity*. Who can tell what his glorious description of the New Jerusalem meant for his harassed readers amid the

distresses of their immediate situation? A great and clear vision is one of the supreme needs of our modern day, to counteract the depression of spirit so easily generated by the sight of evil proudly asserting itself. Has prophet or poet ever lived who foresaw as clearly as did our Seer the time when human life would be freed from all its ills? This at least we may say, that no one has pictured the perfect life in more gorgeous poetry. His Apocalypse contains two superb descriptions of the bliss of the redeemed. In spite of much borrowing from earlier poets these pictures are his very own. The first of the two (7⁹⁻¹⁷) comes relatively early in the book, but beyond all doubt it is a vision of the final bliss. It is one of the noblest passages in all literature. The second is the great vision of the Holy City in 21¹⁻²²⁵. This also is a description of the ultimate bliss of the redeemed.

The use of these two poems is by no means to be limited to the occasions when the preacher is dealing with the life beyond the grave. A true vision of the perfect life has a value that is altogether independent of the seer's conception of the time and place of its realization. John's great pictures can be used as ideals for life on this planet. It would do any preacher inestimable good to steep himself in John's vision of the Holy City. To do so would exert a subtle influence on all his preaching.

Moreover, the details of the great picture of the New Jerusalem will suggest subjects for sermons even to the least imaginative amongst us. Look at 21³. In these days of narrow and perverted nationalism anything that tends to widen one's horizon is of value. 'And I heard,' writes John, 'a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples.' Note the plural. The writer has Zec 8⁸ in his mind where we read 'and they shall be my people.' John deliberately changes *people* into *peoples*! In his picture of the perfect life he beholds the various nations of the world, each occupying its own place and making its own contribution. The world would be well on its way to its salvation were it baptized into the universalism of this early teacher.

And let us ever remind ourselves that the City of his vision comes down from God. All our toiling and moiling will not build it. And so we come back to the first article of John's creed, which is the opening clause of every true and living declaration of faith: 'I believe in God the Father Almighty, Maker of Heaven and Earth.'

The Psychology of the Oxford Group Movement.

BY THE REVEREND T. HYWEL HUGHES, M.A., D.LITT., D.D., SWANSEA.

THE Oxford Group Movement is from some points of view the most interesting and perhaps the most hopeful development in the field of religion in recent days. It is as yet in its infancy, and although it is to all appearances a very vigorous and lively infant, it has yet to prove its ability and its right to survive. The test of its survival value must lie in its power of adaptation to the changing needs of the modern religious situation and its ability to make some lasting contribution to the satisfaction of those needs. If it is to do this, the leaders will have to face up more fully to the problems involved and seek to lay some rational basis for the principles on which they proceed. No movement, however sincere and enthusiastic its advocates, can long survive unless it succeeds in finding a rational ground for its assumptions and is able to 'give a reason for the faith that is in it.' While the movement is in its infancy and making its experiments in living and working, it is perhaps too much to expect that it should have a complete philosophy of life and a well-knit core of established truth. But the next stage in its development must be that of seeking for such a philosophy and discovering the truths that will serve as the basis of continuing and expanding life. Without this the movement cannot last, and it must inevitably pass into the gradual enfeeblement and final obscurity that come to all such movements when they ignore or neglect the reason of things.

The movement presents many interesting problems, and it is probably true that no modern movement has stirred so much interested discussion or raised so many questions. This in itself is a good feature, especially if it has the effect of establishing the movement on a sure foundation and ridding it of some of the crudities of its thought and methods. Among the many problems, such as those of lineage and parentage, of its theological affinities and its practical results, probably the most important are the psychological problems which it raises, and it is with those that this article is concerned.

It has to be admitted at once that the movement has given a severe blow to some of the tendencies of modern psychology in its bearing on religion. The experiences of men in the Groups have gone a long way towards showing the futility of seeking to make psychology an exact science, or a purely

natural science, as the Experimentalists, and more especially the Behaviourists, are striving to do. The most amazing and unexpected things happen in the realm of spiritual life which baffle men in the attempt to reduce all the phenomena of mind and spirit to definitely quantitative facts. The one thing that seems impossible here is to be able to predict what will happen or what any particular person will do. The movement illustrates the unexpected and incalculable element in psychic and spiritual phenomena, and in so far as this is so it makes it impossible for psychologists to reduce all the facts of mind and spirit to exact and measurable terms, and no less difficult is it to regard them as explicable on the basis of physiological processes, as 'tropisms' or 'conditioned reflexes.' Just as far as this is true is Behaviourism discredited, and the determinism which it asserts and on which it is based becomes untenable. Moreover, the psychic determinism of the psychoanalytic school becomes equally discredited.

Another of the basal assumptions of the modern psychologists represented by the schools mentioned above is seriously impugned. It is assumed by writers of these schools that there is in the psychic life of every man an inherent and natural tendency to find equilibrium when it is disturbed and to recover harmony when its unity and peace are broken. Such a tendency does undoubtedly exist, for it is part of the larger fact that there is in the universe a tendency towards harmony, health, and beauty. In the deeper aspects of its forces the universe is health-promoting and harmony-producing. This is so on the purely natural side, and it is also true on the moral and spiritual side. But this principle is made the basis of a further inference to the effect that there is no need of any force outside man himself—and certainly nothing in the nature of a supernatural power—to bring him into harmony with the moral and rational forces of the universe, and so to come into possession of peace. This is the assumption underlying all the teaching of the psychoanalytic school, more especially in its treatment of sublimation. Freud definitely states that 'the extensive realm of the supernatural is to be eliminated by the advance of scientific procedure.' The same assumption is made by the Behaviourists on the physical side, and with them it issues in the belief that character is formed

and destiny determined by the more immediate environmental factors, without having to posit any influence from the past by heredity or by the transmission of dispositions and characteristics from parents to children. To these thinkers all the forces necessary for the amendment of life and for the attainment of perfection of character are to be found in man himself. There is no need of the Holy Spirit or the grace of God to help man. This belief is at the root of much of the modern educational theory, and it has found utterance within the Church itself in a campaign for salvation by education. On the other hand, this faith is the inspiration of the cult of self-expression which finds its crown in the humanism of modern days.

Now the experience of men in the Group Movement goes a long way to prove that this view is one that cannot be maintained. It is an unvarying fact in the movement, exemplified in every case, that the forces for reformation of character and redemption of life are not found in man but in God. Power comes, not from within, but from a source outside and above man. The Groupers make use of the terminology of modern psychology, and we find them speaking of 'sublimation,' of 'suggestion,' and 'transference.' But, unlike the psychologists, they do not regard sublimation, for example, as possible through the forces inherent in the psyche. Thus Mr. Russell in *For Sinners Only* (p. 34 f.) discusses the problems of Sex and Money and the various solutions that are possible for these problems, and he suggests: that the real solution is not to be found in suppression but in sublimation. 'The sex problem ceased to be a problem when it was surrendered to God. The very desire for sin disappeared with the will to obey God.' Not only so, he claims that surrender to God yields complete satisfaction to the instinct of sex, so that women who are childless get complete satisfaction and are happy (p. 50). Moreover, 'impurity slid off when Christ came.' It is not then by a force inherent in the psyche, nor yet by a process of 'drainage,' as some psychologists assert, that these things happen, but by a new-found power that comes through surrender to Christ. There is no doubt that this view is in line with the deepest aspects of Christian experience. The facts exemplified in the Groups thus emphasize the truth that psychology does not go sufficiently far back in its analysis of the experience, and that it omits some essential elements in the experience. Religious men have known this for long, but it is now made clear and finds expression in life and conduct.

There are certain psychological factors in the movement of special interest, and we have now to consider these, mainly as seen in conversion.

It is difficult to discover what the scheme of conversion is in the movement, for when the subject is mentioned at the meetings of the Groups, it is evident that the speakers have not thought out the implications or faced up to the meaning of the change. They speak of it in a casual and popular way, and there is no proper appreciation of the principles involved, nor is there a clear understanding of the mode of operation in the experience of conversion. We may gather a little more from the book which seems to be a textbook of the movement—*For Sinners Only*—but even there the conception is not clear, nor is the idea of it consistently maintained. It would seem, however, from what we can discover that the process of conversion and the experience through which the converts of the movement pass do not conform to any one of the recognized types of conversion. William James speaks of two main types, the Voluntary and the Surrender types, the former being gradual and the latter sudden. Professor Thouless treats of two types also, the Voluntary and the Mystical, the latter being a case of reconversion. But the conversion experience of the Groupers does not fall in with any of these. Conversion is not the gradual dawning of light or the slowly formed decision to surrender to Christ, as it is with many young people who have been nurtured in Christian homes. Nor is it the catastrophic conversion that is exemplified in so many of the great conversions. It would seem that it belongs more to the type of enlightenment than to that of the sudden break with sin. There is evidently a break with sin, but it seems to come gradually and without any deep experience. In other words, it seems to be a blend of the two types hitherto recognized. Viewing the subject as a whole we should not condemn it finally because it does not conform to the usual types. Probably our classification has been too narrow and we have set too rigid a limit to the operations of the Spirit of God. These conversions may at any rate be taken as exemplifying the saying of Jesus that 'the wind bloweth where it listeth,' and as such they may rebuke our stereotyped and formal conceptions. As Christian thinkers we have often tried to force Christian experience into a few definite and clear-cut moulds, and God is always rebuking us by breaking the moulds, or if not this, by pouring experience and life over them. No limit can be set to the activity of God's Spirit. Channels and methods are useful as long as they do not fetter or

obstruct. Life, however, forces itself through all forms and takes on ever new forms. The universe is a growing one, a point made prominent in modern philosophy, and this is nowhere more true than in the universe of spiritual experience. The world of spiritual forces breaks through in countless ways and expresses itself in ever new forms. Why quarrel with these conversions if they are not according to our little systems? God fulfils Himself in many ways. The real test is not whether conversion is according to any one or to all the forms, but whether it is fruitful in life, and this test these conversions can stand.

Looking at the matter more closely we note that one striking difference between the conversions of the Group and the ordinary types is to be found in the elements that precede them. There appears to be no deep consciousness of sin, and we find Mr. Russell speaking of confession being made before the meaning of sin has been realized. Here we touch on one of the weaknesses of the Group theology. The treatment of sin is too superficial and even flippant. It may be said that it has a realism that appeals to men, and that the confessions made in public have a profound effect on those who hear them, more especially in the cases of those who are in a highly suggestible state. But there seems little or no trace of what is ordinarily understood by repentance and the conviction of sin. It is all too easy, and in spite of the real effect which it seems to produce, it cannot be regarded as a satisfactory view of the experience. We find the Groupers speaking of the process as a 'unification of the self' (*op. cit.*, 58), or as the 'achievement of a unified will.' But there does not seem to be any real understanding of the disharmony that finds solution nor of the process by which harmony is reached. De Sanctis (see *Religious Conversion*) speaks of the process in one aspect as a reversion to an infantile level in which the beliefs of childhood are accepted without logical ground and the infantile attitude takes precedence over reason and the more mature judgment. The Group experience seems to approximate to this type. Analysing the situation more fully we note that there seems to be a total absence of the sense of fear in the stages preceding conversion. All those psychologists who have given serious thought to conversion have assigned a prominent place to fear in the experience of the converts prior to the conversion experience itself. Starbuck, for example, on the basis of the answers he receives to his questionnaires, puts fear first in the list of motives that may induce conversion. William James also

emphasizes fear though not as strongly as Starbuck. De Sanctis and Thouless also dwell on the importance of fear in the consciousness of the converts, and the records of revival conversions bear out this emphasis on fear. The fear may differ in content and may centre on different factors. It may be fear of future punishment, or in extreme cases it may develop into fear of having committed the unpardonable sin. Dr. James Drever has pointed out another aspect in the fear of loss or injury to one's personality and of missing the real meaning and goal of life. Such an element does undoubtedly enter into the experience in many cases, and it is on a higher ethical and spiritual level than the former kind of fear. There can be little doubt that in the great majority of cases the most prominent element in the state of disharmony that precedes conversion is fear in some form or other. But such an element seems to be absent from the experience of the Groupers. This fact raises a most interesting question, whether this is not the type of conversion experience that we should grow to expect through the development of what may be called Christian heredity and the influence of successive generations of Christian life and teaching.

If we are entitled to believe that there is slowly being developed a Christian heredity, and we surely are, then we should expect that in the case of children nurtured in Christian homes, where the love of God is an ever-present factor in the atmosphere of the home, and the thought of God as the gracious Father takes strong hold of the children's minds, there would grow a natural reverence for God which would issue in a glad surrender to Him without any element of fear. It would be the response of love, a surrender to the winsomeness of Christ, or to the call of the hero and the leader. In the course of the ages through the influence of Christian heredity this has undoubtedly been so. More and more the children of Christian parents have grown to surrender themselves thus to Christ, and this decisive act is as true a conversion as the catastrophic type. In spite of many efforts on the part of Christian leaders, and more especially of revival and mission leaders and preachers, to force every case of conversion into a recognized mould, and to insist that every person should be converted in the same way, there has slowly been developing a gradual type that is without the excessive element of fear, although even in this it may be present in the form of the fear of the contamination of sin. Dr. William McDougall has pointed out that there is a deep sense of sin associated with adolescence, but he is probably mistaken in speaking of it as

sin. Pratt insists that it is nothing more than a consciousness of strong temptation from the urge of sex, blended with the fear that it may end in impurity, and this view is undoubtedly nearer the truth. Fear in this case would belong to the higher type mentioned by Dr. Drever, rather than the fear of punishment or of hell. But in many cases even this kind of fear does not seem to be present in the state that precedes surrender to Christ. It is rather the natural opening of the soul which, to use a phrase of Tertullian, is naturally Christian, to the wonder and beauty of Christ. If, then, there is any meaning in Christian heredity and any power in the influence of Christian education and example, this is the kind of conversion that we should expect to find as the prevailing type of the future. It would have little or no element of fear since the conception of God as the gracious Father, rather than as the just Judge or the avenging Deity, would exclude fear on the one hand, and because on the other hand, since there would not be any deep consciousness of sin, there would be little fear of punishment. Now the interesting fact in connexion with the conversions of the Group is that although there has been, by their own confession, deep and often heinous sin, and although the thought of God has an element of justice in it, there is yet no token of fear. We have, for instance, the story of the three 'who painted things red' as given in *For Sinners Only*, and several other cases are given in this book. These could be supplemented by many other cases given in the Group meetings. It is not fear of punishment here or hereafter that has driven these men to Christ. It may possibly be described as a fear of injury to the self, but even this is subordinate. It is rather a recognition of the claims and the winsomeness of Christ, a surrender to a call or a response to an invitation, a yielding to the leader and comrade. In other words, although these cases are those of men who, unlike the ordinary Christian adolescents, have committed grave sin and stained their consciences with evil, yet the process of conversion seems to approximate to the type found among the adolescents of Christian homes. The break with sin follows, but it is not the sin element that seems prominent nor the conviction of its evil. Are we not warranted in thinking that we are beginning to see the results of Christian heredity and training and that this type is becoming established? If this is so, we should not deplore the fact that these conversions do not conform to any recognized type, but rather we should rejoice that Christian teaching and training and example are producing through

the travail of the ages a type that is more in harmony with the Christian conception of God and of His operation in the world and in the soul of man. It is probably true that this was the type represented by the first disciples of Jesus, for they responded to a call and left all to follow Him, without apparently any deep and transforming experience of the soul. It may possibly be that there is a difference in this matter between the Evangelical and the Catholic tradition, but the distinction between these cannot be made merely at this point for this type is in the Group extremely evangelical. One hesitates to speak of this as a new type, or as a new phenomenon, in the field of conversion, but it certainly has elements that are new, although they are elements that we should have been led to expect if we had understood the fact of Christian heredity, and had had faith in the efficacy of Christian teaching and example throughout the ages. It should be noted also that in many cases of conversion in the Groups what we find is a re-conversion. Ministers and laymen who have been leaders in Christian life and work confess that they have found a new orientation and a fresh harmony and integration of life in the movement, and in these cases also there has apparently been no element of fear.

There are many other interesting psychological problems connected with the movement which we cannot consider in the space of a short article. The apparent recovery of the lost radiance of religion as witnessed by the shining faces and the joyous, carefree life of the Groupers may be regarded as a striking case of 'transference' and the surrender of responsibility to another, and as such it presents many interesting psychological points. The practice of 'sharing' everything, even the confession of sin, is also an instance of transference and of the relief that comes in unburdening the soul. Here there may be and probably are unconscious elements not wholly unconnected with sex. It presents its own difficulties and has most interesting psychological implications. 'Guidance' again has considerable elements of auto-suggestion and may, probably it does, mean a regression to a more infantile attitude and to a conception of God that leads to an occasional and spasmodic view of His activity in the world. All these have to be passed over for the present.

What are the elements of psychological appeal in the movement? That it has a strong appeal is clear from the numbers that gather at the meetings and the growing audiences that attend when anything in the nature of a mission is undertaken by

members of the Groups, as well as by the type of young men and women who give themselves to the work, going forth without script or purse and trusting their all to the work of the 'Kingdom of God.' If we analyse the movement from this point of view we discover that there are many factors in the appeal. Probably the most prominent is the factor already mentioned that these young people go forth and risk all for Christ and His Kingdom. Such abandonment, such an experiment of faith whenever and wherever practised has its appeal to the heroic in man. It may have been one element in the appeal of Jesus, that He called men to go forth not knowing where they went and that He had no place to lay His head. It certainly was so in the case of the Mendicant Friars and the Waldensians. Garibaldi's appeal for volunteers and the response made to it belongs to the same order of facts. The faith that goes forth not knowing where it goes, that takes its fate in its hands, scorning laborious days and courting dangers for the Kingdom's sake, always commands respect and inspires response. It is so in the case of the Groupers. Another element in the appeal is to be found in the strange methods and what may be called the 'unusual and unexpected technique' of the movement. There are no stereotyped orders of service, no hymns, and a free and easy style with direct terms and even slangy phrases. There is an absence of theological terminology and even of religious expressions, so that religion is brought out of the usual channels and ruts and becomes more like the everyday matter and the layman's business which it was meant to be. Here also something is probably due to an element of antagonism, or if not of antagonism, of indifference to, and lack of reverence for, the ordinary methods of the churches. Side by side with these facts we must place another,

that of the type of young men and women who form the Groups. They belong mainly to the better classes, most of them are young university men, swaggering and unconventional in dress and spirit, good-looking and with a considerable element of physical charm and even of sex appeal. *For Sinners Only* makes this element very prominent, and it certainly cannot be ruled out as a factor that constitutes the appeal of the movement. Lastly, there is an element that makes a strong appeal to many, although it may become, and really is even now, one of the sources of weakness in the best religious life of the movement. It is that all the emphasis seems to be thrown on faith at the expense of knowledge, and there is a tendency to stress the antagonism between the two. It is again a matter of 'heart' against 'head,' of instinct and intuition against reason. In an age of excessive intellectualism with its over-elaboration of science and an over-development of the scientific spirit, such a reversion seems to follow inevitably, as may be seen in the frequent revival of mystical religion in the ages of intellectualism. It is a protest of the whole man against too strong an emphasis on one aspect of his personality, and as such it has its appeal. But it has its dangers also and the Group movement must guard against this. A faith that ignores knowledge and a life that is indifferent to reason cannot long survive. The leaders must therefore push their way back to a nobler and more satisfying conception of God, and place their faith in a grander and more commanding Christ than hitherto they have reached. To do this they must face up to the reason of things and think their way to the living and changeless elements of a real religious life. When they have done this there will be no limit to the possibilities and the power of the movement.

Literature.

THE CHRISTIAN AND WAR.

WE bring to the notice of our readers four publications on this very vital topic. That it is a vital subject no one, we imagine, will deny. Nor will any deny that recent world-events have made it perhaps more perplexing than it was. Who is happy about Abyssinia, or Manchuria, or China;

and who can say what was our national duty about any of them? The four writers we are briefly to consider are as uncertain on such a practical problem as any of us. They all take the perfectly reasonable position 'it is not for us to give ready answers to highly complicated world-problems, our point just is that War is utterly unchristian.' All four are men of acknowledged weight in discussion, all are

scholarly, all are eminently sane. Further, none of them speaks in that irritating accent of self-conscious superiority which marks some Pacifists and confirms the non-Pacifist in his views. For some Pacifists are about the most militant people we know. No, all these have a case to state, and they state it with courtesy and calmness, recognizing that as yet conscientious men are on the other side too.

First, we have Professor G. H. C. Macgregor's *The New Testament Basis of Pacifism* (James Clarke; 3s. 6d. net), which has been before the public for some time. With clear judgment Dr. Macgregor expounds the New Testament passages which bear on the subject, and a very valuable item in his book is the appendix which prints fully all the relevant passages. He has little difficulty in disposing of the verses which anti-Pacifists quote, and his interpretation is enormously strengthened by the circumstance that no ancient Father, or indeed any exegete of consequence, ever found in them a justification for war. In Dr. Macgregor's view this really settles the question; if the New Testament contains nothing that can be even distorted into a defence of war, but much pointing the other way, the duty of the Christian is surely plain. At whatever cost, the individual Christian should renounce war. Dr. Macgregor is not a Tolstoian in rejecting all restraint by force. His point is that while 'police' force may injure the wicked for the common good, war is blind destruction wrought upon the personally innocent. In his view the whole subject must be treated upon the basis of three postulates: (1) the first principle of Jesus' ethic is love towards one's neighbour; (2) this ethic in turn is based upon belief in a Father God who sets infinite value on every individual human soul; (3) all the teaching of Christ must be interpreted in the light of His own way of life, above all of His Cross.

His conclusion is that the Church should take her stand quite definitely and unambiguously on the Pacifist side. The sub-Christian components of the State may be doing their duty, as they see it, in resisting invasion—as the less of two evils—but the Christian will take no part in fighting; and he holds that the practical results of war, as it has come to be, would exceed in damage and loss any that might follow from non-resistance.

Second, in *Christian Attitudes to War and Peace* (Oliver and Boyd; 6s. net), Professor T. S. K. Scott-Craig, M.A., B.D., gives a very interesting and informative account of the discussion as it has historically been carried on, leading to an

explanation of his own practical suggestions. It is an impartial, well-balanced book. He knows the strength of the Pacifists' arguments. He knows and acknowledges the strength of the position of those who while hating war cannot go all the way with the Pacifists. His own conclusion is 'we cannot hope for a united Christian front to the problem of war; but we can work for a closer co-operation among Christian groups which have so many fundamental principles in common. Perhaps it is even more important that we should co-operate more effectively with those outside the Visible Church, who share that liberal philosophy from which the Church itself has learned to profit. However black the international situation may be, and however disunited the Church may show itself, the liberal Christian is not wholly despondent. He believes that his principles are in accordance with ultimate Reality and that, if not now then in the coming generations and as the fruit of much patient labour, those principles will be realized in the conduct of disputes between the nations. And as an immediate task he will work for a truly international court and an effective police-army.'

We have quoted this conclusion at length not only because it is so well expressed but because it is so far in agreement with that of all the writers we are considering.

For third, Canon Raven in *War and the Christian* (S.C.M.; 5s. net) insists in his own forceful way that such 'patient labour' to arrive at a common understanding among Pacifists and Peace-lovers who are not Pacifists must begin at once. He himself is as strong a Pacifist as Professor Macgregor, and much more irritating, for he sets out, as he tells us repeatedly, to be deliberately provocative. In the earlier part of his book he makes great and effective play, demolishing the more familiar and anti-Pacifist arguments. But what makes his book most valuable is the concluding section, in which he implores Pacifists and non-Pacifist Christians to stop shouting at each other and get down to an approach to mutual understanding. His call is not to the Church but to the individual. The Churches, he very truly observes, cannot speak with a united voice because they are not of united mind. And if a Church did make a pronouncement prematurely either for or against Pacifism schism would result; the breaking-point in some cases is dangerously near. Therefore let there be discussion, plenty of it, in all sorts of groups or circles, and Canon Raven is confident that all real Christians will discover that they are much nearer agreement than they thought they were. He holds, as Dr.

Macgregor does, that an ethical question leads back to a theological one, and so he believes that grappling with the problem of the Christian attitude to war might lead to re-examination or restatement of the basal affirmations of our Faith.

Lastly, we have quite a small but pungent pamphlet, *Pacifism and Christian Common Sense* (Mowbray; 1s. net), by Archdeacon Percy Hartill, B.D. In small compass it contrives to discuss—and discuss with great ability—a number of big questions including the moral use of force, war and moral evil, defensive war, war for international security and the alternative. Within the compass of forty-seven pages it is obvious none of these topics can be handled fully, yet each is treated suggestively. The author is a thorough-going Pacifist but realizes with our other writers the real practical perplexities. In answer to the question, If the nation is involved in war what is the duty of the Christian? he sees clearly the enormous complications involved. We shall all be involved directly or indirectly. Any factory hand will be assisting the armed forces. What then? Conscience must decide for each, but broadly it may be held, the writer thinks, that while the Christian will refuse to fight, he will not necessarily refuse to go on with his work, even if it be making munitions.

KERR LECTURES.

The Rev. Edgar P. Dickie, M.C., B.A., M.A., B.D., Professor of Divinity, the University of St. Andrews, is to be congratulated not only on the prompt issue of his Kerr Lectures for 1937 (delivered at Trinity College, Glasgow, towards the close of the year) but also on the Lectures themselves, which are a timely contribution to Christian Apologetics. They deal vitally with that vital topic of present-day theology, the nature of revelation; and their standpoint is adumbrated in the title, *Revelation and Response* (T. & T. Clark; 10s. net).

The Barthians are rightly insisting, says Professor Dickie, that knowledge of God comes not by search but by revelation. But it should be added that, although man is unable to find his way to God, he is able to respond to God. And the relation between revelation and response involves the exercise of human reason. Deny the authenticity of reason's judgment and you make it impossible for man to tell when God speaks to him.

Mr. Dickie examines the idea of revelation in the light of modern tendencies in psychology, ethics, and philosophy. He considers in particular the

subjects of Revelation and History, Religious Certainty, and the Finality of the Christian Gospel.

Though Christianity rests on history it cannot be explained in terms of history alone. As for the recent movement of Form-Criticism it has strengthened the testimony, not of the historians, but of the 'histories of souls.' In the discussion of Religious Certainty it is shown how the difficulties inherent in Barth's theory of religious knowledge ('the vertical hypothesis') may be overcome by Karl Heim's theory ('the Bethel hypothesis'). In the concluding discussion the Finality of the Christian Gospel is found neither in morals nor in piety but in the offer of forgiveness, and it is summed up in the confession 'Jesus is Lord.'

It will be gathered that Mr. Dickie ranges over a wide field, and it may be here observed that he has not attempted to work his material into a formal unity. Perhaps with more time at his disposal before publication he could have achieved this. On the other hand, the strength of the book lies not so much in constructive presentation as in criticism. Mr. Dickie has an acute and critical mind, and many will be grateful to him for exercising it so vigorously on so topical a subject. He is well read in the recent literature, both English and German, and one of the most useful portions of his book (if one of the most difficult to follow) is its exposition of Karl Heim's dimensional theology.

The book is rich in illustrative instance drawn from literature and experience, and the author is obviously of opinion that theology and humour need not be dissociated. Its value for the reader would have been enhanced if the expositions had been more clear-cut in places and if the constructive aim had been briefly set forth in an Introduction. Yet we welcome the useful summaries prefixed to each chapter. We bespeak for the volume a wide circulation.

ANCIENT SMYRNA.

From the epistle addressed to the angel of the Church at Smyrna, Biblical readers know this city as a rich, prosperous, and dissolute one, largely inhabited by Jews bitterly opposed to Christianity. It was a place where Christian persecution might be expected, and indeed actually appeared. But the Church seems to have remained faithful to Christ, and though poor and oppressed was spiritually rich. The history of the city is therefore of peculiar interest to Biblical students, but unfortunately it has never been completely and

systematically unfolded. There have been monographs by Oikonomos, Lane, Slaars, and others, and brief notices in periodicals, dictionaries, books of travel, commentaries, and similar publications, but it has remained for Dr. C. J. Cadoux, the Mac-kennal Professor of Church History at Mansfield College, Oxford, to fill the gap, and New Testament scholars the world over will feel grateful to him. In *Ancient Smyrna: A History of the City from the Earliest Times to 324 A.D.* (Blackwell; 25s. net) he gives a welcome study of the whole subject, based on all the available literary and monumental evidence. The learned author has special qualifications for the work, for not only was he born in Smyrna and has studied its history on the spot, but in Oxford he has had access to all the pertinent literature, less accessible elsewhere.

After a survey of the geography of the neighbourhood of Smyrna (or 'Zmyrna,' as the name appears in 64 out of 205 cases in inscriptions), Dr. Cadoux describes the successive phases of the city's history from the invasion of the Hittites about 2000 B.C. down to the time of Constantine. He fails to distinguish between the Hatti (or 'Proto-Hittites') and the invaders who took their name (after settling at Hattushash), but otherwise the description of Hittite rule is wonderfully accurate. The buildings at Smyrna, its civic institutions, its gods and goddesses, and other matters are fully dealt with. Two of the most interesting chapters are those on the Jews and Christians in the city. The author is probably correct in his view that the Church was not founded by Paul, but by others (perhaps from Ephesus) before this apostle visited the city, and that its origin dates from some point within the period A.D. 53-56. He is no doubt right also in accepting the traditional belief that, when Domitianus was killed (A.D. 96), the Apostle John was released from his confinement in Patmos and returned in safety to Ephesus, from which place he was persuaded by the Milesian Christians to visit the Smyrnaian citizens (not the Church) and preach to them. In a valuable footnote, extending to nine columns, Dr. Cadoux discusses the credibility of the *Vita Polycarpi*. He inclines to believe that Pionios was in all probability the author, and accepts its assertions as in the main worthy of trust, without feeling obliged to reject the statements made by Eirenaios. Footnotes are numerous on almost every page of the volume, and will be welcomed by the reader for the valuable information they contain as well as for their references to authorities. There is a complete bibliography, a

number of plates, three excellent maps, and a most useful index of fifty-two columns. We venture to say that the volume will become a standard one, a necessary adjunct to every New Testament scholar's library, and a mine of information to all interested in the origin and history of the Early Christian Church.

THE ENIGMA OF THE FOURTH GOSPEL.

Following upon his earlier work, 'The Messiah Jesus and John the Baptist,' Dr. Robert Eisler has written a remarkable book, *The Enigma of the Fourth Gospel* (Methuen; 12s. 6d. net). Briefly stated, his theory is that the Gospel was written about A.D. 115 by John, a son of the high-priest Annas. Using the traditions of Lazarus, the Beloved Disciple, John dictated his Gospel to his secretary Marcion, who maliciously seized the opportunity to introduce his distinctive doctrinal ideas into the work, with the result that the Evangelist was compelled to subject the Gospel to a hurried, but unfortunately incomplete, revision. Like all Dr. Eisler's work, this theory is supported by much erudition, but it is sadly wanting in critical judgment. Among the doubtful expedients by which it is supported may be mentioned: a dubious reading of the Anti-Marcionite Prologue to the Fourth Gospel; a confident but improbable claim that Irenaeus does not mean John the Apostle when he speaks of 'John the disciple of the Lord'; a tentative identification soon treated as a fact, of the John of Ac 4⁶ with Theophilus the high-priest; a gratuitous tampering with the text of Ac 12²; an arbitrary transposition of sections in Ac 11-15; a preference for the Western reading in Gal 2⁹; an acceptance of the uncertain Papias-tradition regarding the martyrdom of James and John; a confident assertion that these are the two witnesses of Rev 11³⁻¹¹; and a claim that the Gospel still contains traces of Marcionism. The discerning reader will not feel that Eisler has solved the enigma of the Fourth Gospel; but he will be less certain that he has solved the enigma of Eisler himself. In sum, we may say that the book is valuable mainly for the information it misapplies and for a series of beautifully executed portraits of Eisler's heroes.

HUGH ROSS MACKINTOSH.

Messrs. T. & T. Clark have published a volume of sermons by the late Professor Mackintosh, with a Memoir by his friend Professor A. B. Macaulay—

Sermons by Hugh Ross Mackintosh, D.Phil., D.Th., D.D. (7s. net). 'Lives' of prominent theologians are at a discount to-day. Publishers are shy of them. They are not bought or read. The only thing that vindicates a full biography is that its subject was intimately connected with some big movement. An almost perfect example is Sir George Adam Smith's biography of Henry Drummond, which contains a classic account of the Moody movement. But there was nothing like this in Dr. Mackintosh's life. It was a placid stream. There were torrential episodes in his time—Modernism, Barthianism, Fundamentalism—but he was identified with none of them. He went his own quiet, efficient way. There was nothing to chronicle except the production of books. Dr. Macaulay's tribute in this volume is therefore adequate in extent. It is also very well done. He knew his friend probably better than any one else outside the family circle, and he helps us to see the man as well as the theologian. There is insight too, and genuine admiration, with the touch of friendly exaggeration which we have a right to expect. The memoir is sufficient, and it could not have been done better.

Dr. Mackintosh occupied a high position in the theological world. This was not because of any original contribution to theological thought. As Dr. Macaulay shrewdly observes: 'Hugh's pre-eminent gifts lay less in the direction of speculative thinking than in that of penetrating criticism and lucid exposition.' Add to that a quite extraordinary gift of expression, and you have the secret of the great work he did for theology. Within the region thus indicated he had unusual intellectual powers, and the merit of all that he accomplished was a clear-sighted and penetrating exposition of the Catholic creed. He was neither heretic nor traditionalist. He pursued the middle way, and that with an insight and grasp which had their roots in a profoundly religious life. He had what Bagehot calls 'an experiencing nature,' and his orthodoxy came not from argument but from a deep, spiritual experience.

This was evident nowhere so clearly as in his preaching. The sermons collected in this volume are typical of his pulpit work. He was keenly interested in the mechanics of sermon-making, as all great preachers are. But this interest was superficial. His real concern was to get over a gospel that would win souls. His preaching was evangelical, Biblical, expository, interesting, and finished. It had neither eloquence nor drama in it except the eloquence of truth and the excitement

of 'the greatest drama ever staged.' In the sermons before us one can hear the quiet, serious, cultured voice pressing home some great evangelical message with an appeal that touches something deep in us. He was always heard gladly by cultured and uncultured alike because he was simple and dealt with the simplicities that we all want to hear and believe.

This volume is a worthy memorial of its subject, and will preserve for many the image of one who was above all else a good man. Dr. Mackintosh was not only a devout Christian: he was very human. It is a revelation that he played football, but many have cause to know that he was almost a first-class golfer. And you could not be long in his company without realizing that he had a keen sense of humour. His goodness was therefore not oppressive. But it was very real, and Dr. Macaulay deserves our gratitude for the tender and beautiful offering he has made to his friend's memory.

LITTLE GIDDING.

Nicholas Ferrar of Little Gidding (S.P.C.K.; 12s. 6d. net), by Mr. A. L. Maycock, is a biography of 'one of the greatest Christian Englishmen that have ever lived,' 'one of the wisest and best men that have ever adorned the Church of England.' It is a very interesting book, learned yet human, and its value is largely the outcome of Mr. Maycock's study of the collection of Ferrar manuscripts at Magdalene College, Cambridge. After giving an account of Nicholas Ferrar's education at school and college, of his travels in Italy and Spain, and of his connexion with the Virginia Company, the biographer goes on to relate how the manor of Little Gidding was purchased and became the scene of 'a story fragrant with the sweetness of the Christian virtues and radiant with the light of Christian joy.' It was on this story that Short-house drew in his famous novel, 'John Inglesant.' The place, the household, and the rule are all carefully described by the biographer. An account is given of Nicholas' wide circle of friends, including such names as those of Richard Crashaw, George Herbert, and Bishop Williams. Certain enterprises upon which the household of Little Gidding engaged themselves are also described; and, finally, Nicholas' later days.

Mr. Maycock concludes: 'As one stands by that plain, nameless tombstone outside the little church in the remote fields of Huntingdonshire, one wonders whether Little Gidding will ever again become more than the occasional resort of a few interested

antiquaries. Will the torch ever be relighted in this holy place? Will it ever again belong to a community who will pass to and fro from the church in procession for the daily offices, following "the good old way" of devotion to the service of God and their fellow-men?

QUAKER HISTORY.

Children of Light (Macmillan; 12s. 6d. net), edited by Howard H. Brinton, is a collection of essays by various writers, students of Quaker history, in honour of Rufus M. Jones, himself a well-known historian of Mysticism and Quakerism. 'Children of Light' was an early name for the Quakers, and these studies illustrate various ways and means by which the 'Inner Light' was followed by its children. The chapters are approximately in chronological order of subjects with similar subjects grouped together. The first five essays deal with the founders of Pennsylvania and New Jersey, the next three with Quaker dealings with the Continent of Europe as carried on in Hebrew, Latin, and Dutch. Quakers during the American revolution are represented by two essays. The next four deal with various aspects of life in the Society of Friends in the eighteenth and nineteenth centuries, and the final essay presents general considerations which have a bearing upon the whole history of Quakerism.

Of the essayists, Herbert G. Wood and Henry Joel Cadbury are perhaps the best known on this side of the Atlantic. But many will turn with interest to Mr. Brinton's study, in the final essay, of 'the principal stages and the main turning-points' in the religious life as these are described in Quaker autobiographical journals, of which approximately one hundred were considered by the essayist. Here are the stages that usually appear: Divine revelations in childhood; compunction over youthful frivolity; period of search and conflict, conviction, conversion; seasons of discouragement; entrance upon the ministry; adoption of plain dress, plain speech, and simple living; curtailment of business; advocacy of social reform. These stages are illustrated one by one. Though the word itself is seldom found in the journals, conversion was the central event in the spiritual progress of the Quaker journalist.

excellent bit of work. It is at once psychologically penetrating and soundly Christian. The writer has his eye on modern life, especially as lived in America to-day; he is alive to its perils, and he knows the remedy. To illustrate what is involved in any self really worth having he presents a very fresh study of the personality of Jesus, especially in His reaction to temptation. There are six chapters in the book dealing with such topics as the Fallacy of Drift, the Way to Freedom, the Self and Self-denial. One of the finest is on Faith as the Real Self's Native Air. Written throughout in a vigorous style this is a courageous and stimulating book.

The Augustana Book Concern have had the excellent idea of issuing a volume of Meditations and Prayers in very large type for the use of old people. The title is *At Eventide*, by Bishop Gottfrid Billing, rendered from the ninth Swedish edition by E. W. Olson, and the price is \$1.25.

Professor Allan Barr, M.A., of the United Free Church College, Edinburgh, has conferred a great boon on students of the relations subsisting among the Synoptic Gospels by constructing and publishing *A Diagram of Synoptic Relationships* (T. & T. Clark; 4s. net). It is a work of great ingenuity and skill. It presents the student with the Synoptic problem at a glance. By the use of different colours one sees the material common to all three, the material common to Luke and Matthew but not to Mark, and the material peculiar to each. Then by cross lines one can immediately trace differences in order of presentation. Further, the relationships of every individual verse in each Gospel are distinctly shown, if it is represented in either of the other two. That the diagram will be of vast service is evident. It will not render the familiar 'Synopsis' of Huck superfluous, but as an adjunct its value is patent. We congratulate Professor Barr very cordially on his achievement, as ingenious as laborious; and in a production of this kind a very special meed of praise is due to the printers. The diagram folds neatly and conveniently into book form and is prefaced by a succinct and illuminating exposition of the present positions in the study of the Synoptics.

A Self Worth Having, by the Rev. Professor W. G. Chanter, D.D. (Abingdon Press; \$1.25), is an

The Development of the Supernatural in Human Experience (James Clarke; 6s. net), by the Rev. Wallace Deane, M.A., B.D., seeks to illustrate that aspect of man's religious development which has been described as 'the transference or sublimation of wonder.' Mr. Deane has made a special study

of primitive man and has already written on Fijian Society. In this book he deals with such subjects as wonder, imagination, myth and mystery, miracle and law, miracle and 'the new marvellous.' There is a certain discontinuity between his chapters, but he has succeeded in embodying within them a great deal of interesting matter, both old and new. The standpoint consistently maintained throughout the book is theistic and Christian. His final contention is that 'the essence of the wonderful is personality,' and that 'personality . . . has itself a value which is not complete without a personal destiny.'

Expository Studies in St. John's Miracles, by Mr. T. Torrance, F.R.G.S. (James Clarke ; 5s. net), is presumably by a layman, though the reprehensible habit of authors who leave out the 'Rev.' before their names sometimes leaves the reviewer at a loss. The book before us is the product of much careful study, and the exposition has much to commend it. It is earnest, evangelical and sometimes suggestive, and doubtless ministers who dig in it may turn up something of value for their own uses. The author deals with ten miracles, from the Cana incident to the second miraculous draught of fishes, and he rightly regards these miracles as 'signs,' expressive of the purpose of Jesus' mission in the world. We must recognize with respect work into which the writer has obviously put a great amount of heart and mind ; and many who share his evangelical traditionalism will find light and help in his earnest words.

The fourth centenary of the 'setting-up' of the English Bible in the parish churches is having the happy effect of turning many minds to a fresh study of the sacred book. The National Council formed to arrange for the due commemoration of this notable event has, among other things, asked the Rev. Canon Vernon F. Storr, Sub-Dean of Westminster, to write a suitable handbook on the Bible, and he has now published *The Light of the Bible* (Hodder & Stoughton ; 1s. net). It is written in a clear and simple style. Convinced that the present neglect of the Bible is due in large measure to perplexity arising from newer views of inspiration, the writer gives an explanation of what these views imply and of how they make the Bible a new book. He follows this up with an outline of the course of Bible history and of the revelation of the living God given therein. In conclusion, he calls attention to some of the great stories and literary gems of the Bible. It is all very sane and persuasive and

should prove a stimulus and a useful guide to many.

Fishers of Men, by the Rev. W. Edwin Bywater (Independent Press ; 3s. net), is a series of brief 'studies in the twelve apostles.' The difficulty about such studies is that while the available material is very abundant in some cases, in others it is meagre or practically non-existent. The writer has made the most of his material and produced a very readable book. He does not touch on critical questions or enter into the minutiae of exegesis. His aim has been 'to show the disciples as they really were, to understand the facts which emerge from a study of their behaviour and to learn the lessons which they teach.' In the pursuit of this aim he has attained a very commendable measure of success.

Messrs. Longmans have made it possible for every one to obtain a copy of Professor William James's *The Varieties of Religious Experience*. They have published the volume clearly printed and well bound at 5s. net.

Among its other activities the National Council formed to commemorate the fourth centenary of the English Bible has had the happy idea of reprinting some notable essays on the Bible as literature. These essays are six in number. They include three by Sir Arthur Quiller-Couch on Reading the Bible, one each by W. Macneile Dixon and A. Clutton-Brock on The English Bible, and one by John Livingston Lowes on The Noblest Monument of English Prose. The Bishop of Durham contributes an introductory essay, and the whole is published under the title of *The English Bible*, edited by Canon Vernon F. Storr (Methuen ; 3s. 6d. net). This little book is a real literary feast and ought to have a wide circulation among intelligent youth and especially in the student world.

Messrs. Nisbet & Co. are issuing a series of half-crown books under the general title, 'The New Library of Devotion,' and under the general editorship of the Dean of St. Paul's. It is the aim and hope of the Editor and the Authors 'to give some guidance and encouragement in the spiritual life in harmony with the best religious thought of the day.' We have before us the volume of the series entitled *The Mercy of God*. It comes from the pen of the Right Rev. J. W. Hunkin, O.B.E., M.C., D.D., Bishop of Truro. It is based on the words of

Scripture, chosen over a wide field, including the Prophets, the Psalms, Jewish writings in the Old Testament and the Apocrypha, the Gospels, and the New Testament generally. The quality of mercy in man is discussed at the close, with illustrations from history and modern experience. We cordially commend the book for devotional reading.

Impending Great Events, by Mr. John Ritchie (Pickering & Inglis; 2s. 6d. net), is the title of a series of addresses on the Second Advent and the dread happenings of the last times as the writer understands them. The prophecies of Daniel and the Book of Revelation are interpreted in the most literal way, and only readers of the same way of thinking will be able to agree with the writer. He fixes no date for the Second Advent but believes it to be so near that 'there will not be time for many more books on this subject.' As for the millennium, 'the chronic grumble of the farmer will no longer be heard on the earth, and I suggest that this of itself is sufficient evidence of the millennium!' Mingled with much that is fanciful there is a strain of powerful and solemn appeal.

Union of Christendom (S.P.C.K.; 8s. 6d. net) is designed to supply the general Christian public with means of study of the various Christian denominations so that the peculiar doctrinal position and principles of each may be intelligently grasped. This task, of course, has frequently been attempted before now; but this work is on almost encyclopædic scale. The Right Rev. Kenneth Mackenzie, Bishop of Brechin, has acted as editor. First, we have a discussion on the demand for Union; then excellent accounts of the causes of Disruption; then descriptions of the present grouping of Christendom; then a very interesting group of papers on the possibility of a united Christendom by writers representative of the various churches; finally, an equally interesting group on the essential principles of Catholicism. It may be fairly claimed that each contribution to a notable volume is by one who has every right to speak for his own denomination. There are thirty-one contributors and we cannot even catalogue them. Among them and under their able editor they have given us a book which it may be said marks an epoch in the discussions on Reunion.

The Fellowship of the Prayer, by the Rev. G. Lacey May (S.P.C.K.; 3s. 6d. net), contains 'forty readings on the Lord's Prayer.' These readings are very brief, but taken together they are very comprehensive. They deal with the petitions of the Lord's Prayer almost word by word. They are always suggestive and to the point, well fitted to guard against a mechanical repetition of the prayer, and to quicken a sense of the meaning and scope of the several petitions.

No one who is concerned about the life and witness of the Church can help being deeply interested in a book like *Sunday Morning: The New Way. Papers on the Parish Communion*, edited by Brother Edward, Priest-Evangelist (S.P.C.K.; 3s. 6d. net). It is not about Sabbath-keeping: it is about the time and way of the observance of the Lord's Supper. The 'new way' is to have early celebration at 9 o'clock, to be followed by breakfast. Let no one scoff at the breakfast. It is an essential part of the new way, because it not only typifies but promotes real fellowship and unity. We have fourteen papers here by different hands, all bearing testimony to the quickening effect of this new way on congregations of very different types. There are also valuable appendices with practical guidance and enlightening information. The book is encouraging for two reasons. One is that it shows how much can be done to let the Holy Spirit work by men of vision and faith. The other is the fact that there are so many men of this kind scattered over the country.

The latest additions to Messrs. Stockwell's half-crown sermon series—'The People's Pulpit'—are *The Tide of God*, by the Rev. G. Forbes Morgan; *Things that Matter*, by the Rev. Alwyn Lake Thomas; and *The Light of the World*, by the Rev. Gilbert W. Moore, B.D.

We are always glad to draw attention to the 'Torch Library' and 'Religion and Life Books,' both series being published by the Student Christian Movement Press. The latest volume in the first series is *Paul of Tarsus*, by the Rev. T. R. Glover (3s. 6d. net); and in the second, *The Fate of Man in the Modern World*, by Mr. Nicholas Berdyaev; and *The Cross of Job*, by Principal H. Wheeler Robinson, D.D. (1s. net each).

Christianity in Eclipse: Some Lessons from History.

BY THE REVEREND F. W. DILLISTONE, M.A., B.D., ST. ANDREW'S VICARAGE, OXFORD.

IN these days of constant missionary expansion it is not altogether pleasant to think of the great failures of Christian missions. Yet it is a well-known fact that in certain areas where, at one time, there were apparently vigorous Christian churches, there are to-day few traces even of outward relics and remains. A man of faith longs for the time when the Cross shall again be uplifted in these areas; but he is bound to admit that for the present Christianity is in eclipse and the earlier effort seems to have been in vain.

One example of this eclipse forms the subject of Dr. L. E. Browne's notable book, *The Eclipse of Christianity in Asia*. He sets out to examine the causes of the rapid subjugation of much of Eastern Christendom by the power of Islam. Why was it that peoples apparently Christian so quickly embraced the Muhammadan yoke? He suggests various reasons. For one thing, the Bible had never been translated into Arabic. 'If the Christians had been quick to seize the opportunity and had made the first Arabic book the Bible instead of the Qurân, the whole course of the religious history of the East might have been different' (14). Again, the growth of monasticism had tended to turn men's minds to the thought of self-torture and self-improvement rather than to the forgiveness and grace of God; while bitter rivalry between different sections of Christendom made easier the advance of the Arab forces. But the supreme reason for the eclipse of Christianity in this area was, Dr. Browne thinks, the reliance of the Church on outward, worldly success, rather than on the inner marks of the Spirit. 'The people who called themselves Christians had accepted the false idea of the supremacy of worldly might—an idea closely akin to what in our own day we call secularism—in other words, the denial of the supremacy of the spirit. So they were allowed to join themselves to a system in which religion and worldly empire were one, until the time should come when its empire would fail and worldly might would be seen to be no criterion of the divine favour' (184). The Church in Asia failed to extricate itself from the civilization it had helped to create and succumbed before the onrush of the new civilization of Islam.

Looking farther East to China, we find that whereas Nestorian missionaries entered the country

in A.D. 635 and met with much apparent success, by the year A.D. 1000, little trace of vital Christianity remained. What were the reasons for this tremendous failure? Wholesale baptisms without sufficient care for spiritual reality must be held partly responsible. But the main reason was that Christianity, as it came to be established in China, at that time, was fundamentally a foreign religion. The missionary-monks were themselves aliens and the Church consisted rather of foreigners resident in China than of the Chinese themselves. There is no record of any Scriptures being translated into the vernacular and only a fragment of a possible Chinese liturgy is extant. How different this was from the Buddhist missionaries who made a real appeal to the intelligentsia of China by developing a high style of Chinese in translating their Sutras. Buddhism entered into the soul of the country—Christianity did not. And it is consequently not altogether surprising to read that, after a considerable period, worship toward the East was regarded as the principal thing in the Chinese Church, that the sign of the Cross was found everywhere—and yet the standard of spirituality among Christians was probably lower than that of the most cultured and noble pagan Chinese of the day. The tragedy was concluded when Catholic missionaries came, to quarrel first with the Nestorians and then with each other, thus introducing a spirit of competition alien to the Chinese spirit and in fact going in the very teeth of what it regards as highest and best. Christian missions in China failed because Christianity remained the religion of the foreigner, unable at that time to enter, by sympathy and sacrifice, into the general life and culture of the Chinese.

But perhaps the most notable example in history of the failure to hold an area apparently won for Christianity is seen in the case of the Church of North Africa. This is an oft-quoted example and deserves careful consideration. What was it that lay behind this expulsion of the Christian forces? Were there wrong methods and policies which can be avoided in the missionary churches to-day?

There is a remarkably interesting account of the eclipse of Christianity in this area in Mr. L. R. Holme's informative book, *The Extinction of the Christian Churches in North Africa*. He shows how Christianity became firmly established in North

Africa in the second century A.D. There was a wide stretch of land on the southern shore of the Mediterranean which had become a flourishing Roman colony; vigorous cities, such as Carthage, were centres of trade and government. In this colony, as so often happens, three distinct strata of society soon appeared. Firstly there was the ruling class—the military, the civil servants, the leading citizens, all of whom were pure Romans. Secondly there were the original inhabitants of the country—the Berbers and the Moors; most of the latter had retreated to the mountains in the south and acted as a constant menace to the more civilized parts of the province. Thirdly there were the mixed peoples—the product of the many marriages between pure Romans and members of the aboriginal population.

Now the interesting thing is that although the Church was firmly established amongst the Romans and the mixed population, it never really captured the hearts of the Berbers and Moors. Both in constitution and organization the Church tended to mould itself on the imperial model and it is not surprising that when schismatic movements appeared they found a ready following among the native Christians. This was true of the Montanist movement and even more of Donatism, whose appeal was mainly to the Moorish elements of the Church; in fact, had the Donatists been allowed to pursue their work unhindered, they might well have won over far more of the native population to at least a form of the Christian faith. As it was, however, the official Church determined to crush the schismatics, with the result that the native races were still further alienated from Christianity. From the beginning of the seventh century onwards the African churches were in a moribund condition and by the end of the century had almost vanished. A small Moorish Church survived, but even this was finally swept away by the Turks in the sixteenth century.

Now that the Church had to endure the horrors of invasion and terrible persecution is perfectly

true; that it was at times woefully weak morally is also true. But these things were not the main causes of its collapse. The churches of North Africa were extinguished because, as Mr. Holme says, 'they were the Churches of a party and not of a people; they appealed to the civilized Romans alone and not to the Barbarian Moors. . . . When the Saracen invasion came, the Romanized inhabitants fled, and like the Jews of old were spread over the face of the world; as the Roman community dispersed, the Church dispersed and the disintegration of the Imperial power meant the disintegration of the ecclesiastical system also. Some few Christians remained when their brethren were gone and these managed to preserve their separate existence with occasional help from more prosperous communions. Probably Moorish by blood, they displayed a marvellous resolution, and at times were even able to defy their persecutors; but their numbers were too small for them ever to become a lasting power and in 1583 the Turks swept away for ever the last vestiges of the Church of Africa. . . . There can be no doubt that the African Churches were destroyed not because of their failings, not because they were corrupt but because they failed to reach the hearts of the true natives of the Province' (*Op. cit.* 253-4).

These examples of past failures must have their interest for missionary leaders at the present time. To win members, to gain territorial successes, to grow in power and influence—these are not the matters of primary importance. As Canon F. R. Barry says, 'That the Church should cover the earth's surface with an organization of Christians is not enough. Its task is to redeem the world's life' (*The Relevance of the Church*, 228). The Church must beware of simply adopting the methods of the colonial administrator or of becoming identified with a particular race or culture. Hers is the task of penetrating ever deeper into the life of a people until the manifold functions of that life in time, become increasingly, in Canon Barry's phrase 'the vehicle of the life eternal' (*Ib.* 229).

The Value of the New Testament for the Christian Church.

BY THE REVEREND ALFRED E. GARVIE, D.D., D.TH., LONDON.

IN a previous article I endeavoured to state the value of the Old Testament in view of current depreciation, and even opposition to its use. At first consideration there does not seem any similar reason for dealing with the New Testament. On closer scrutiny, however, more reasons than one can be given for asking the question : Are there not movements and tendencies within and outside of the Church which should lead us to a closer study and thus a higher appreciation of what the New Testament not only does, but can mean in informing, correcting, and confirming the Christian faith ? The scholarship of to-day devotes itself so largely to what one may call the *microscopic* study that it often neglects the *telescopic* ; it hangs on so much to the parts that it is in danger of losing hold of the whole ; the defect of the expert often is that in learning more and more about less and less, he is learning less and less about more and more. I do not depreciate this meticulous accuracy, and so far as I am able, I keep myself informed as to the methods and results of this specialized study. My own interest and activity have been of a wider range—religion as one of the normal functions of human personality ; Christianity as the sole religion which can claim to be universal extensively and intensively as meeting the religious need of the whole manhood of mankind ; the Old Testament as the record of the preparatory progressive, and the New Testament of the final consummatory revelation of God to mankind ; Jesus the Christ or Lord as the focus of divine truth and grace in human history, the ‘ same yesterday, to-day, yea, and for ever.’

It is not the record of the Synoptic Gospels alone which must be set against the challenge of the historical reality of Jesus, which, however, is less prevalent than it was a generation ago. The records of the Early Church, especially the Pauline letters, Galatians, 1 and 2 Corinthians, and Romans, are unintelligible unless a personality, that cannot be measured by ordinary historical standards, was the real object of the common faith of the Christian community. The tendency to concentrate on the Synoptic Figure, and to suppose that the whole edifice of the Christian Church will totter to its fall if the foundation of the Synoptic

Gospels is weakened, is encouraged by a section within the Christian Church itself, who might without injustice be described as adherents of the *Jesus* religion, for the living Christ of the Apostolic Faith, if not explicitly, is implicitly denied ; and it is the teacher, example, and companion of the earthly ministry, who is accepted as leader in the things of God and goodness, although He is not confessed Lord as the Christian Church means that title in its creed. Such discipleship must not be despised, for that is how the Christian community began ; but there it did not end, nor can this creed be accepted as adequate to explain the Christian Church in its ministry as the body of Christ, the habitation of His Spirit to the world. In Christian morals this restriction has its dangers ; Jesus was not a legislator as was Moses ; the Sermon on the Mount is not the Christian code, as was the Law associated with Mount Sinai. The Synoptists do present us with a historical personality who does seem great enough in the impression He made, the influence He wielded, the confidence and devotion He inspired, to remain the object of the faith of His disciples, despite the tragic disappointment of their hopes in His Cross, great enough to make possible the expanded faith in His Resurrection as the Risen Lord, great enough to be the source of the creative epoch begun at Pentecost.

It is to be remembered that the Synoptic Gospels are not impartial contributions to biography, but were written because of that faith, and in order to preserve, diffuse, and confirm that faith. We must take the historical reality as a whole, as the New Testament presents it. I have tried to follow as closely as I could the course of the literary and historical criticism of the Gospels, the two source hypothesis (Mark and Q) the four sources (Mark, Q, M, L), and now *Formgeschichte* ; but for my present purpose I do not need to enter into the minutiae, but must content myself with two remarks. First, I marvel at the confidence with which some scholars distinguish what Jesus could have said and could not have said. There is the objective test of the conditions under which, and the persons to whom He was speaking. There are sayings irrelevant to the immediate situation, and anticipatory of later developments. But, if we take due

account of His greatness for the reasons given above, we shall be less ready to measure Him by the contemporary standards of moral or religious discernment, we shall beware of assuming as artificial ornaments of hero-worship words and deeds which make more intelligible the faith of which He was the object. Secondly, we shall stress the first word *form* in the compound *Formgeschichte*. We need not deny that the tradition about Him may have been affected in transmission by the contemporary literary forms, although I am not always convinced by the ingenuity of the exponents of this method. But granting the legitimacy of the method, which is by no means accepted without reserves by equally competent scholars, using Samson's riddle :

From the eater came something to eat,
From the strong came something sweet
(Jg 14¹⁴, Moffatt),

we can get out of this criticism a confirmation of the faith in Jesus, and using its heifer for *our* plough (v.¹⁸) we may call attention to the fact that it was a widely diffused common *faith* (Streeter's hypothesis suggests four different local sources), which used these forms. If we compare the historical personality which emerges from these traditions with the heroes of the tales cited as parallels in the *forms*, we shall not regard Him as only one of them ; and still more, if we do not sever, as we have no right to sever, the Jesus of history from the Christ of faith.

On the other hand, we must with equal decisiveness oppose the tendency to let the Jesus of history fall into the background, and to form a theology about the Christ of faith inconsistent with the facts of the Jesus of history. A great many years ago a marked New Testament was issued, in which the texts setting forth the plan of salvation were underlined. Great was my surprise to find how little of the gospel was discovered in the Gospels. There is a narrow evangelicalism, which depends on Pauline texts often taken out of their context, and dogmatically and not historically interpreted, which often much needs the moral correction of the Synoptic Gospels. Again, the ecclesiastical dogma of the person of Christ, while affirming the humanity of Jesus, goes metaphysically far beyond the metaphysics which appear in the Johannine and the Pauline interpretation. In our Christology we need to go back to the *whole* New Testament—Gospels and Epistles—to get the historical reality of Jesus Christ our Lord in its unity and consistency.

I have just spent four days in reading a manuscript of a history of Christian doctrine and practice up to the Reformation. The impression made upon me was that God's Spirit did not abandon the Church, but divine truth and grace were preserved ; and we must not assume, as an extreme Protestantism seems to do, that the Holy Spirit withdrew between the first and the fifteenth century with only a rare occasional activity in the Church ; nor yet that all the developments, theological and ecclesiastical, were aberrations and corruptions, and had no necessity and justification in changing historical conditions. Nevertheless the conclusion was also fixed upon me, that, making full allowance for local and temporary modes of presentation, it is the New Testament which needs to be applied to the history of the Church as the permanent and universal standard to determine what is, and is not Christian in our religion and morals. As the volume, entitled *Convictions*, which summarizes the replies of the churches represented to the Reports of the Lausanne Conference (1927), clearly shows there is little (or no) inclination for such a return to the historical sources, and an assumption that current doctrines and practices are to continue the final authority. There can be little hope for the United Church unless the churches go beyond their historical divisions to the one body presented in the New Testament. In the German churches there seems to be an increase of what has always repelled me in many German theological works, much as I owe to them, a servile subjection to Luther. Great as Luther was, he was not great enough to give us the complete Christ. On the Continent there is a return to Calvin, which has also its advocates among us. Great as Calvin was, I do not find in him much that Jesus gives me. To go to the New Testament for proof-texts for Lutheranism or Calvinism is to get far less of its value than an impartial, scholarly, historical study can give us. We must not imitate the arrogance of some sects who claim to be nothing else than 'Christians' or 'Disciples,' and have often proved more sectarian than any of the great historical churches.

A return does not mean a literal imitation in creed, code, polity, or ritual. There has been progress, there must be progress, for one age could not, and did not in experience or interpretation exhaust the riches of truth and grace in the revelation of God and redemption of man in Christ. We have not exhausted our understanding of the New Testament. Let us recall how much the rediscovery of the idea of the Kingdom of God meant two generations ago for the thought and the life of the Church,

and how much we have advanced in the interval in our understanding of that idea. I believe that we may have a similar gain in trying to understand the idea of the Son of Man; we must let the scholars tell us what the term meant in *Daniel* or in *Enoch*, but we must exercise our discernment to discover the mind of Jesus concerning it. I have been led to a conclusion which seems of value to theology and ethics.

If Christ rose from the dead, and if the Spirit was given to the Church, then we must treat the experience which is interpreted by the Pauline and the Johannine literature as the continuation of the earthly ministry of Jesus in a wider range and a greater effectiveness of divine truth and grace for the saving of men. In the teaching of Jesus scholarship enables us to reconstruct the historical situation and to separate the temporal and local husk of contemporary thought and life from the permanent and universal verities and realities of the eternal God as mediated to human experience in the living Christ through the Holy Spirit. There are in Paul things hard to be understood; he has suffered much from some of his interpreters; he shows Jewish limitations from which Jesus is free; as in his lifetime so till now he excites prejudices and hostility. But 'the earthen vessel' cannot hide from spiritual discernment the personal greatness of the man, and the marvel of the new creation wrought in him through the grace of Christ. Surely in His captive, Christ celebrates His triumph (2 Co 2¹⁴). While in my book on *The Beloved Disciple* I tried to distinguish the reminiscences of the witness from the reflexions which grew out of these reminiscences, yet we need not regard the second as of less value than the first. It was in an intimate communion with the Risen Lord that by His Spirit the disciple was led into the fuller meaning of the words which he had heard. Were spiritual geniuses, heroes of faith, martyrs for truth, such as were these two believers, the victims of hallucinations? Was their Christ an illusion? Was their illumination by the Spirit of God only their own mental activity? A conclusion this is which seems to me absurd if God be in history at all. A return backward to the Apostolic Church and Christ as its centre means also an ascent upward, nearer to the mind, heart and will of God, and such an ascent makes us surer of God.

I must close with the affirmation that what meets us, subdues us, commands us in the New Testament is not merely a historical, but a suprahistorical reality, not the temporal phenomena only but the eternal noumenon (to borrow Kant's distinction).

The eternal reality of the love of God, mediated historically in the grace of our Lord Jesus Christ is experienced individually and corporately in the common possession of the Holy Spirit, in, and yet above and beyond history; 'the white radiance of eternity' is here seen streaming through the many coloured dome of time (using Shelley's metaphor). Just as philosophy cannot logically demonstrate the existence of God, although it can show that faith is not unreasonable, so historical study cannot demonstrate that the Jesus of history is the Christ of faith, although it can show a continuity of events, and still less that in the Christ of faith God Himself is present and active, redeeming the world from sin and reconciling the world unto Himself. A comparison of Jesus as historically apprehended with other religious teachers to prove His supremacy has a legitimate place in Christian apologetics. For Christian dogmatics the Incarnate Word, the Christ of faith, is no doctrine about God, (our comprehension of the revelation is often too intellectualist); it is the Living Mighty Word of God in action and passion saving to the uttermost all who come to God through Him.

Of all the men whom I have met, none more impressed me with his massive greatness than did Dr. Dale of Birmingham; and for him Christianity was not the leadership of the historical Jesus only, but the fellowship of the living Christ as Saviour and Lord; and that it must be if the Church is to recover her vitality and vigour. We may have our doubts whether, if the historical evidence were lost, the present witness of believers would suffice to preserve the faith as he believed, for after all the redemptive revelation was given in the history, of which the New Testament is the record, and a return to the record is a necessity for the confirmation of the faith. On the other hand, however, that the faith not merely survives, but lives with a life that is not of man but of God, may strengthen us against doubts which a historical study that lacks spiritual discernment may leave. What Dr. Dale affirmed the Reformers described as *the inward witness of the Holy Spirit*. We cannot be too grateful to our scholars, nor use their labours too diligently in our study of the New Testament; but we need the seers and the saints (there are scholars who are that also); and their witness of what Christ has proved to them and made of them, if confirmed in our own experience, can alone disclose to us the value of the New Testament as a historical record bringing God to us in grace that we might be brought to God in faith in Jesus the Christ our Lord.

In the Study.

Virginitus Puerisque.

A Four-in-Hand.

BY THE REVEREND STUART ROBERTSON, M.A.,
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'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.'—Mk 12³⁰.

ONE very rarely sees a coach-and-four nowadays. They vanished from the highways of England a hundred years ago, and are now only to be seen in Epsom at the Derby, or at the Annual Meet of the Four-in-Hand Club in Hyde Park. That is a sight worth seeing, and as each team drives in, one doesn't know which to admire most—the shining coach, the glittering harness, the beautiful horses, or the skill of the driver. To see them helps one to realize the vanished days of a hundred years ago, when the sound of the horn made sleepy villages wake and spring to life, and the coming of the coach was the event of the week; and when the fastest things on the road were the coach from Glasgow to Edinburgh, which did the journey in eight hours; and the coach from Edinburgh to London, which did the journey in eight days!

Well, the railways took travellers from the roads and the motor car put them back again; and what our forefathers thought dangerously fast, we, who train from Edinburgh to London in seven hours and fly to America in thirty-five hours, would think a very 'slow-coach' indeed.

Yet travelling by coach must have had its pleasures in summer, and its discomforts in winter; and if you want to realize the one, turn up your *Martin Chuzzlewit* and drive with Tom Pinch from Salisbury to London; and if you want to feel the other, turn up *Nicholas Nickleby* and travel with Nicholas and Squeers from London to Greta Bridge.

It must be a thrilling experience to drive 'four-in-hand'—to hold the reins on each just right, to hold back the horse that is too eager, to brisk up the horse that likes to slack and let the others do the work, to have them all pulling equally, not as four separate horses but as a team. It must be very difficult. In fact I know it is, for I have been driving a four-in-hand all my life! *And so have you!* Yes, it's true: a four-in-hand that neither steam-engine, nor motor car, nor aeroplane will ever put off the highway of life. Here is your team and

mine and any man's: 'all thy *Heart*, all thy *Soul*, all thy *Mind*, all thy *Strength*.'

What is religion? It is the love of God. God is Love. Every touch of God on our life, gentle or hard, what He gives and what He withholds is love. Our answer is to love God so that all we do or think or say is ruled by love to God.

But how? In our love to God heart and soul, mind and strength, are each to have its place, and all to pull together like a well-driven team. Let us look at the team one by one.

To love 'with all thy heart'—what does this mean? It means without reserve, not keeping anything back, ungrudgingly, not just so far up to a limit, but without limit. It means loving not for what you will get out of it, neither for hope of reward nor for fear of punishment, but just loving because you love. Love doesn't calculate and measure; it doesn't invest; it gives and goes on giving, as God does. That is to love God 'with all your heart.'

'With all thy soul'—that means worship. There are people who say 'my religion is doing good,' and they have no time, and see no need, for worship. They are good and kind. But 'doing good' isn't religion: it's only a bit of it. It's only one horse out of a team of four, and a coach doesn't go as well as it should when only one out of four is pulling. A four-cylinder car doesn't go well if it's only firing on one cylinder. Therefore we must keep a place for worship, which is our soul's loving service to God.

'With all thy mind'—that means that love must be intelligent. We must think about God, and try to think rightly. How much thought do you give to choosing a birthday present for your father or mother! That is loving with your mind—thoughtful love. That sort of love we owe to God who gave us minds to know His truth and to think the thoughts of Christ.

'With all thy strength'—that means service: doing something for God because you love God, just as love for father or mother, or anybody, makes you glad and willing to do things for them. That is what shows and proves love. It is easy to say 'I love God,' and it may be true, but what proves it is what you are doing for Him.

There, then, is your 'four-in-hand.' See that each is pulling his weight, and all pulling together, none 'out-of-hand.' The romance of the stage-

coach is gone for ever from our highways, but the romance of this will never vanish from life's highway, at the end of which is the Heavenly City and the Father's Home.

Saint Swithin's Day.

BY THE REVEREND HAROLD DERBYSHIRE,
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'I will give you rain in due season.'—Lv 26⁴.

In the middle of July there occurs a saint's day which is never, so far as I can discover, celebrated with special services or festivities. Nobody is given a holiday. In fact, people look forward to it somewhat fearfully.

The saint is Saint Swithin, and his day is the 15th of July. There is a saying, which you may possibly know, that if it rains on St. Swithin's Day it will rain for forty days afterwards. Now forty days is a long time, and forty days from 15th July takes us nearly to the end of August, including the time during which most of us are having our summer holiday. So it is not much wonder that those who believe in the truth of this saying are anxious to see what sort of weather it is on St. Swithin's Day, and that they are very gloomy if it happens to be wet.

Who was Saint Swithin, and why should his name be associated with wet weather?

You may think that he must have been a sour and unpleasant sort of man, but actually he seems to have lived a useful life, and to have been greatly loved by everybody. He was Bishop of Winchester over a thousand years ago, and he was well known in his time as a builder of churches and bridges. He was a great friend of King Ethelwulf, the father of Alfred the Great, but he was a very humble man. When he came to die, in the year 862, he wanted his grave to be, as he said, in 'a vile and unworthy place' in the churchyard, and not inside the church, where in those days the rich and notable people were buried.

A hundred years later, however, the monks of Winchester thought that some greater honour was due to their patron saint, and so they decided to remove his coffin into the cathedral. All preparations were made for this to be done, with splendid ceremony, on 15th July, but on that day it began to rain so hard that the roads were rushing torrents. They had to put off the ceremony until the following day, but it was still raining then, and the day after, and it went on raining for so long that, in the end, after forty days, they changed their minds, and left the good bishop in peace in the place where he

had wanted to be buried. Immediately, the rain ceased.

So now, they say, if it rains on 15th July, it will rain for forty days afterwards. As the old rhyme has it:

Saint Swithin's Day, if thou dost rain,
For forty days it will remain;
Saint Swithin's Day, if thou be fair,
For forty days 't will rain na mair.

I don't take very much notice of this saying myself. I think it must have been invented by some very melancholy individual, and I don't believe the good Saint Swithin would have approved of it. As a matter of fact, we do often have plenty of rain in the month of July. I dare say, if you were to go about looking for a spot of rain, you would find some on most days. But is that a sensible thing to do? Is it not far better to go about looking for gleams of sunshine even on a really wet day?

That is the worst of this saying about St. Swithin's. When there is the tiniest drop of rain on 15th July, it makes people feel ever so downhearted, and they are quite sure there will be no more fine weather until the holidays are over. Every day then looks 'unsettled,' and, forty days later, they are quite sure it has been a very wet summer. Certainly, they have had a miserable one themselves, looking for rain.

Jesus Christ always looked for the best in everything, and he sought the best in the people He met. He said that the boastful, uncertain Simon would be worthy of his new name, Peter, the 'Rock-man.' He helped a sinful woman called Mary to have faith that she would become good and pure and true. He made the lonely Zaccheus see that, even if he had not a friend, he could *be* one.

Rain and sunshine are both blessed things, after all. Let us be thankful to God for all kinds of weather, for we need them all. And, if it should happen to rain on St. Swithin's Day, don't let it worry you. Forget all about it, and enjoy the pleasant days that are sure to come!

The Christian Year.

FIFTH SUNDAY AFTER TRINITY.

Preoccupied.

'I am doing a great work, so that I cannot come down.'—Neh 6³.

Nehemiah is one of a group of Bible characters to whom we usually do a good deal less than justice.

He accomplished a much greater work and in the doing it exhibited much higher qualities than is commonly acknowledged. We should all of us gain from bettering acquaintance with this brave, God-fearing man. As a great scholar, now gone hence, writes: 'Nehemiah is one of the most engaging personalities in the Old Testament.' That uprightness, that resolute hope, faith, and courage—to spend half an hour beside them is like filling the lungs with heather-scented air.

Everything for Nehemiah, as the Bible pictures him, began with an act of sacrifice. He occupied a high office at the court of Persia, and his obvious rectitude had given him the king's ear. No man's prospects could be brighter. Then all at once bad news came from Jerusalem and changed everything on the spot. He was not a prophet, he was not a priest, he professed no divine revelations; he was just a brave believer in the living God, who, at duty's call, threw up the safe profit of a comfortable position and went down into the trenches with the men.

Arrived in Jerusalem, with a statesman's eye he instantly perceived that the first step was to get the city's walls rebuilt. And our text reveals him at a particularly interesting point. Zion was beginning to show something like her former self. That was no welcome sight to the brigand chiefs who sacked the district at intervals. Sanballat and Tobiah, leaders in that bad work, felt that either they or Nehemiah must go. First they tried a charge of treason. It was a bogey that already had done good service, but made no impression now. The feeble jests of ridicule were their next weapon. At last, in desperation, they turned to the assassin's dagger. Their plan was to decoy Nehemiah out to one of the neighbouring villages, and make away with him. As a first choice, they would ask him to join their party. But it was all in vain. He had only one answer, repeated once, twice, thrice, four times, with unyielding decision: 'I am doing a great work, so that I cannot come down.' Some lessons are here which we might well ponder.

1. Here, for example, is a *rebuke to false humility*. Nehemiah's reply to the treacherous invitation has in it a note of confidence. The man realized the grandeur of his task.

Is not that a note far too apt to die out of our thought as Christian men and women? 'To me, who am less than the least of all saints,' said the Apostle, 'is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' To think well of our own gifts is one thing; to think well of our task as believers in

Jesus Christ is quite another, which swallows up all selfish and petty vanity in its disinterested ardour, and makes the man who merely by himself might faint or tremble, to be courageous as fire and persistent as iron when battling or toiling in the Redeemer's name.

Look now at false humility: see as an emotion how barren it is! We are all more or less infected with it. Christian people are to be met with not infrequently whose attitude to the greater possibilities of life is this: Do not look to me for any great eminence in goodness. I am made of very common clay. We indemnify ourselves for having failed to grow in patience or kindness or self-control by pleading that we are not built that way, or that our life at home makes goodness difficult, or even—God forgive us—that what saves is not character, but simple faith. The Spirit of God beckoning us forward we meet with the plea that these shining graces are not for us.

Is there anything that will put right this error? Is there a way of getting out afresh into the full sweep of God's intention? Yes, there is! It is that we should realize anew the greatness of the task God's love has committed to us, and that a worthy conception of it should go with us through our lives. We can banish false humility about goodness by realizing the stake Jesus Christ has in each one of us. The task which God has put us all—without exception—into this strange but wonderful life of ours to get accomplished is to know Himself and in that knowledge build up Christian character; shall we not feel how great this task is?

That thought has also a direct bearing on the conflict with evil to which every Christian is committed. The fight proceeds night and day in our inward life; it rages all around in the world. Let us never consent to regard that struggle in any aspect as a trivial thing. Real issues are being fought out; action is abundantly worth while. It may be the attempt to conquer a bad habit; it may be an attack on the vested interests of evil; whatever it be, the one certain thing is that it is never unimportant. It is the warfare of God; less than that we cannot say. If we belong to Him, and if He is the supreme antagonist of evil, He struggles in us and by our side. Do not let us be satisfied with prudential considerations but be brave enough to take the highest ground and hold that in this matter we are in league with God.

2. Again, as we listen to Nehemiah's words, we perceive that here is *the true defence against temptation*. It was a man absorbed in a great purpose who gave the reply 'I cannot come down.'

Who is the man that drifts into shipwreck and collapses under the pressure of crowding temptations? Is it not the unpreoccupied man? Is it not the man whose heart is empty of any commanding desire that links him up with God? One of the simplest and most familiar experiments in a physical laboratory is to make a vacuum in a vessel with fragile walls, and then see the weight of the surrounding atmosphere crush in its sides; and just so, take out of a man's heart the convictions and aspirations by means of which we grasp God and feel life through Him to be a noble thing and the forces of evil will batter him to fragments.

Look now on the other picture. Nehemiah is the man who moves through temptation straight and safe. The student who loves his work commonly surmounts the perils of college life; the mechanic with his eye on efficiency ignores the traps that wait for the loafing idler. Every one knows that absorption in an honourable career will render a man invulnerable to many poisoned arrows that fill the air.

But is this enough to lift us right above the power of evil? Far from it. The student's heart may fill with envy or malice though his life is clean; the mechanic may be a self-seeker though he spends not a penny at the public-house; and selfishness and malice kill the soul and cut us off from God. Holier and more inspiring motives by far than those of personal profit or prudence must be put within men's reach, if sin is to be swept clean out of their heart as well as vice out of their life.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

And even yet that is not enough; it does not touch our sorest need. We do not cast any kind of scorn upon the moral attainments of men who have not learnt righteousness at the feet of Christ. But we do say that if men are to be made *good*—not in the sense in which any decently respectable person, especially if he has an easy temper, is christened by that title, but as the Bible employs the word—we want to give them an inner inexhaustible spring of moral inspiration and power. We want, in short, to unite them with God by faith and love. What they need is to be imbued with the certainty that in living here, toiling, enduring, praying, helping others and being helped, they are engaged in a great work, and that God is engaged in it along with them. Once reach that conviction, once take up, humbly and resolutely, the task of learning to

know and love God and thereby to grow in strength of character and ability to serve, and we may walk unscathed through temptation's fires. Is not Christ's own life the very picture of that? Do we not behold in Him the serene, preoccupied mind of which we have been speaking? Who can be blind to the unswerving tranquil power with which Jesus Christ moved across this world of men, travelling on to death and triumph with the calm majesty of a planet as it sails unhasting, unresting, over the midnight sky? It is a secret we too can learn from Him.

3. And once more, we have here *the right answer to suggestions of spiritual compromise*. Nehemiah would not parley. He was well aware that men fall, not because accident has for the moment placed them in danger, but because foolishly they stay on beside the evil thing. A man may plunge his hand in molten lead for one second, and take no hurt; if it remain longer, the metal will bring away skin and flesh.

Therefore, when the world tables one of its proposals—such as that religion and business have nothing to do with each other—proposals that look so simple and are so false, there is just one right thing to do: refuse to listen, and then prove our refusal sincere by cutting off communications. No experiments with evil. No lowering of the standard. No going down to the level of a not over-scrupulous worldly practice. They may promise us large profits, but we have a far greater business in hand than making our pile: we are called to live in fellowship with God.¹

SIXTH SUNDAY AFTER TRINITY.

The Great Leader.

'And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.'—Rev 19¹.

Christ is here presented to us as a *Leader*—as *the Leader*, we should say, of a great host who are carrying out God's purpose in history, fighting His battles, overthrowing His enemies, establishing His Kingdom. For He is not alone, but followed by a great host of other horsemen, also on white horses.

We live in an age when leadership seems unusually in demand. In great European countries, indeed, the word has supplied the title for the chief officers of State. It seems as though there had been a

¹ H. R. Mackintosh, *Sermons*, 45.

marked shifting of sentiment in the public mind from loyalty to an institution or body to loyalty to individual persons.

There are two things in this tendency which are specially remarkable. One is that it seems to cut right across the actual form which social progress at the moment is taking. For nothing has been more plain in recent years than the growing complexity of social organizations. The individual finds every department of his life more and more affected, and to some extent controlled, by the society he belongs to. Freedom in the old sense of the word, which meant freedom for the individual to do anything he pleased, so long as it was not criminal, has nearly gone: we have all become parts of an organism, bearing one another's burdens whether we like to or not; and every now and again we are haunted by the fear that what we have been caught up into may prove to be not so much an organism as a machine. Perhaps, indeed, it is as a reaction, half conscious, half unconscious, against that fear, that this modern craving for leadership has arisen.

The other thing to be noticed is that the leadership which is demanded is of the kind that exacts sacrifices of its followers, and imposes discipline on them. That appears less surprising if we reflect that the restraint put by modern social organization on individual freedom is largely negative; you *may not* do this, that, or the other without the permission of some authority. What people want is to be given a *positive* aim and direction, and to be shown what they *must* do; and if the cause and call are clear enough, they will shrink from no sacrifice in the doing of it. Most of us know that sonnet of Rupert Brooke's where he describes how he felt this *ennui* of the world in the rich and prosperous years before 1914, and how he exulted in the clear call to struggle and service, even though it would probably mean death:

Now, God be thanked Who has matched us with
His hour,
And caught our youth, and wakened us from
sleeping,
With hand made sure, clear eye, and sharpened
power,
Glad from a world grown old and cold and
weary. . . .

We know now too much of war to make that particular moment of Rupert Brooke's exhilaration our own. But that there are many like him who are longing to 'turn, as swimmers into cleanness leaping'—of that there is no doubt. And those

who feel it are among the best elements in our country.

How is this desire for leadership satisfied? Does not this picture of St. John's give us just the qualities which mark the Christian leader? We say 'the Christian leader,' because leaders arise from time to time who are in no sense Christians and who lead people into false paths. Thus Machiavelli in *The Prince* wrote: 'Our experience has been that those Princes who have done great things have held good faith of little account and have known how to circumvent the intellect of men by craft, and in the end have overcome those who relied on their word.'

But that is not the kind of leadership which has served the purpose of God, or can be brought under the banner of Christ. For His name is '*Faithful and True*.' It may be right for a man to break his word, if he gave it under duress; or circumstances may make it impossible of fulfilment. But such exceptions only prove the rule, at least for the followers of Christ, that a man's Yea should be Yea, and his Nay Nay, and never more so than when he is called to lead others. The point needs emphasizing to-day in a generation which is so largely given over to propaganda—to the making of it or to the hearing of it. Aldous Huxley, we find, goes so far as to say in his recent book, *Ends and Means*: 'At no period of the world's history has organized lying been practised so shamelessly, or so efficiently, or on so vast a scale as by the political or economic dictators of the present century.' It seems he is right. And the result is that the habits of accuracy and truthfulness of speech, which are among the very sinews of society, are being eaten away. People are sometimes apt to forget that these elementary virtues are part of the teaching of our Lord Himself in the Sermon on the Mount.

And secondly, the White Horseman of the Apocalypse is one who demands sacrifices of His followers. He is 'clothed with a vesture dipped in blood.' The picture is of One who advances, and has advanced, through great *struggle* to his victorious end. And what thing in life worth having can be had without struggle or conflict? Nothing—literally nothing. Not the poetry of a Lucretius or a Milton, not the paintings of a Michel Angelo, not the music of a Beethoven, not the serenest statue of a Pheidias, none of these but was the fruit of elemental struggle. And so it is with the highest of all achievements—the achievement of a good life. On this score our Lord held out to His disciples no prospects of exemption. 'The disciple shall be as the Master,' He said, buffeted in the same

conflict as He, scarred in the same struggle, bearer of the same Cross. One of the great tests of a leader is his power of exacting sacrifice from his friends, of calling on them for hard things, of getting the last ounce of service out of them; as when Garibaldi, as he marched out of San Marino, where he had arrived with 1500 men after a month's ceaseless marching, expecting safety and rest, cried out—'Whoever wishes to follow me, I offer him fresh battles, suffering and exile; treaties with the foreigner never.'

In one of our Collects we pray that God will 'stir up the wills of His faithful people.' That gives the clue to the nature of the conflict we are engaged in—it is a spiritual, personal conflict. It is the fashion nowadays to say that the idea of temptation, and of spiritual conflict as we find it in religion, is out of date; and that the real issues in the world to-day are economic and political. Don't believe it. To quote Aldous Huxley again—a modern of the moderns. The main theme of his book is just this—that you cannot have a better world without better people. He discusses revolution, Communism, State planning, and many other devices for making the world a better place, and says: 'No. You have got to change human nature—to give people new hearts and wills first.'

But more than that—he draws attention to two very interesting facts. The first is a fact established by the science of sociology. It is that only in those societies where the lusts of the flesh are controlled—only there do you get sufficient social and mental energy to create or maintain civilization. And the second is a fact of history—that, when this social and mental energy is produced, it has been just as often used for bad ends as for good. It needs therefore to be guided into fruitful channels. Mankind needs not only self-control, but also and equally leadership in the right direction.

And so we come back to this vision from which we started—the vision of our Leader in the Apocalypse, and recognise in His figure and His accoutrement the form of the Son of God.¹

SEVENTH SUNDAY AFTER TRINITY.

The Nature of the Knowledge of God.

'My people are destroyed for lack of knowledge.'—Hos 4^a.

'For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.'—Hos 6^a.

One of the greatest gains from the modern study of the Bible has been its emphasis on the large part

¹ E. G. Selwyn, *The White Horseman*, 199.

played by human experience in the revelation of God.

In the case of Amos the critics have brought out the influence of his ancestry and manner of living upon his message and upon his thinking. Much of the imagery in his writing is drawn from Nature, and his simple early life had, no doubt, much to do with the directness of his vision and speech. Amos will not hear of the existence of other gods. Jehovah is the God of the whole earth.

In Hosea we note the influence of his domestic tragedy on his message. In seeking to understand his own tragedy, he had been compelled to realize that his wife had never really known him.

It is with this background of experience that the Prophet interprets the relation between Israel and his God. Israel had never known the real character of Jehovah, and consequently had never known what He required of them. He desired mercy and not sacrifice; He hungered to be understood of them and known, and they gave Him burnt offerings.

Hosea then shows how criminal is Israel's ignorance. It is no valid and sufficient excuse to say that they did not know, for they ought to have known. The facts are writ large on the face of their entire history. 'When Israel was a child, then I loved him, and called my son out of Egypt. . . . By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved. . . . And now they sin more and more, and have made them molten images of their silver. . . . Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me. . . . I did know thee in the wilderness, in the land of great drought. According to their pasture so were they filled, and their heart was exalted; therefore have they forgotten me. . . . O Israel, thou hast destroyed thyself; but in me is thine help.' We get the whole sorry story of a nation's blind indifference to the unfailing love of their God in Hosea's own graphic words.

Both Gomer and Israel knew the facts but they lacked the vision which interprets them. The sin of Israel as of Gomer has its rise in this primal ignorance, this stupidity. Throughout the prophecies Hosea continually recurs to this charge.

Whilst sin is the outcome of ignorance, Hosea also says that the ignorance of Israel is none the less partly the outcome of their sin. Vice and sin sap the roots of intelligence, and a vicious people are sure to become a stupid people. Spiritual blindness is one of the gravest, as it is one of the surest, penalties for our sins.

Hosea also condemns the negligence of the priests

and blames them largely for the state of the people. Those who ought to have led and strengthened the people in the straight path have, for gain, encouraged them in idolatry and crookedness.

Hosea was in many respects a pathfinder for the Kingdom of God. To him we are indebted for some of the most fruitful and worthy conceptions of God before the New Testament times. He was the first preacher of repentance, the first Evangelist of Israel, and the first to preach 'God is Love.' He was also the first to base religion clearly on intellect and conscience rather than on ritual and custom. He insists that the basis of any true religion or worship is a real knowledge of God, a moral and spiritual knowledge of, and relation to, God. This worship of God in turn will affect man's relation to his fellows, a relation that will be interpreted by religion and conscience.

This conception is very close to the New Testament idea of the Kingdom of God. The complaint of God has ever been, 'My people do not know, my people do not consider.' Jesus said that they did not know His Heavenly Father, and none were more ignorant than those zealous for His worship.

Very, very often Jesus was pained at the spiritual denseness and obtuseness of His chosen disciples. How often has the ignorance of the Church concerning the true character and revelation of God amounted to a caricature, and led to bitter and wicked persecution.

And what of ourselves? Even as Israel knew well the history of God's revelation in her past, so we know the history of God's incarnation in Christ and His Saviourhood. Yet we do not know if we only know the facts as facts, as a string of events, sayings, and incidents full of beauty and interest, but signifying nothing. Saul knew—and yet he did not know until he was stopped by a great light when on his way to Damascus. During the time of his persecution of the early Christians there is little doubt that he was as well informed as any of his victims as to the teaching of Christ and of the events in His life. Yet he did not know. Then it pleased God to reveal His Son to him, and his knowledge, which up to that point had been in a sense external, becomes internal. Even so, Christ tells us that we do not know the saving grace of God unless our knowledge is an inward, experimental knowledge; unless we live not only in, but by, the knowledge.

Hosea is the Evangelist of the Old Testament, putting the same stress on knowledge as did St. John the Evangelist of the New Testament. We do not know God unless we love Him, and yet

again we do not know and love God if we love not our brother. 'He that saith he loveth God and hateth his brother is a liar, and the truth is not in him.'

So ever does a true knowledge of God lead us to repentance, and a growing knowledge means a continuous repentance. Only too often our knowledge of God is not a live progression from strength to strength, from glory to glory; it becomes dead and stale and conventional. If we are to realize how 'new every morning is the love our waking and uprising prove,' our knowledge of God must ever be renewed, and warm, and living. If our knowledge is to be a true knowledge, and not degenerate into hearsay and report, into a dealing in second-hand goods, our conscience must be quick and active, and our hearts kept pure and near to God. If we fail to maintain this daily walk with God, our knowledge becomes but the hearing of the ear and not the seeing with the eye. The true knowledge is what God desires. He wants, not sacrifices and burnt offerings, but a true love and knowledge of Himself. Our prayers and vows and works avail nothing to give Him pleasure and work out our redemption, if they are not the expression of these deeper relations and apprehensions of the spirit.

In Israel's case it was the prosperity and richness of his life in Canaan that caused him to forget God. Every soul is threatened with its own particular and peculiar danger. With one it is the burdens of adversity, with another it is the fascination of riches, a life crowded full of earth and the things that are seen. Every soul must seek precisely that wisdom it most needs, that knowledge of God and self that means its redemption, assured that he that asks shall receive, and the soul that seeks shall find.

May God grant we attain to, and maintain, this living knowledge of Himself.¹

EIGHTH SUNDAY AFTER TRINITY.

The Certainty of the Faithful Seeker.

'And I said, Oh that I had wings like a dove! Then would I fly away, and be at rest.'—Ps 55⁶ (R.V.).

These words of the Psalmist express feelings that are familiar to all of us that have passed beyond the years of childhood. We have all had our seasons of depression in which our thoughts have naturally expressed themselves in some such self-pitying cry.

The hermits of the East, the anchorites of the desert, the troubled souls that in all ages have

¹ A. Hird, *The Test of Discipleship*, 84.

sought a refuge in convents, monasteries, and retreats—all alike have shared the same trouble of heart as ourselves; and if our lives have taken different directions from theirs, it is not that our impulses or natures are different, but that our conceptions of duty have changed.

We rightly condemn this desire of the Psalmist—a desire which he renounces later in the same psalm when he declares: 'Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.'

This desire of the Psalmist, therefore, is not a legitimate one. But this conclusion naturally suggests the question: Has man any legitimate desires? Of course he has. To possess desires is an imperative need in man, not merely if he is to live well and nobly, but if he is to live at all.

There can be no progress in commerce and industry, in science, in art, in knowledge, in civilization, in morals, or religion, without desires. To possess desires is an imperative need of life itself. Now the things of this world are of very unequal moral worth; and hence it follows that, as men differ from each other in their desires, they differ in their moral standards. One man makes money his chief desire, another material comfort, another power, another science or knowledge, another art or music, another patriotism, another philanthropy.

Now it is clear that men differ essentially from each other according to the objects which they set before them; and, further, it is equally clear that none of these objects can ultimately satisfy the soul of man. The quest for satisfaction in the things of this world and its ever-recurring failure have led to effusions in all ages on the deceptiveness of human life. But, so far as this is true, it is men themselves that have made it so; for God has placed the issues of life and death in men's own hands.

However often the bitter lesson is driven home to the hearts of men, the rising generations always need to learn it afresh. The child longs for freedom from the restraints that beset it on every side: the youth longs for the tasks, responsibilities, and independence of manhood: but for the man who has fully entered on these the horizon has again shifted, and the vision that promised so much to the child, to the youth, and to the man, has already receded so far into the distance, that with multitudes the hope of any true blessedness is relinquished in despair. This is the destiny of all those whose chief aim and end are the temporary satisfactions of this world, and not the things of the Kingdom of God. Their hopes are built on wrong foundations. The

only foundations on which we have a right to build are those that are spiritual. And if we build on such foundations, the edifice we rear thereon will not, like the things of this world, be flung in due course as waste upon the rubbish heaps of time.

But the lesson is one that is hard to learn, and man is at the best but a slow and backward pupil in the school of God.

In trouble he reverts to the old delusion and prays for the wings of a dove that he may fly into the wilderness and be at rest—a vain attempt; for the sorrows of a mind that is not stayed on God, and the griefs that obsess a faithless heart, cannot be cured by any change of place, or by fleeing the tasks that rightly devolve upon it.

We must be faithful where we are now, and here we must at all costs seek to carry the spirit of Christ into all our relations and dealings with our fellowmen. We must discharge our life's callings as unto God, and find therein the blessedness of heaven.

These simple truths need to be pressed home, and particularly in trade and commerce, because of the prevalent idea that Christ's teaching cannot be put into practice in business matters. From the industrial, political, and international strifes that are waged from time to time many would fain escape to some haven of rest, but the men who should lead their fellows in such struggles must not indulge in longings after another and easier lot, for these evils have arisen through unfaithfulness generation after generation, in our actual callings: we have discharged our duties as unto men and not unto God: we have given loose reins to our covetousness, or else we have buried our talent, and eaten the bread of idleness; and now is it strange that we are suffering from our self-indulgence, burdened with cares, personal, national, or international, that God has not laid upon us, and filled with desires that God can never bless? There is no remedy for these troubles save to bring God into our personal and national life.

And yet, though we admit these truths, the fallacy still persists in the hearts of men that their true blessedness can be created by more favourable seasons and scenes and circumstances. This fallacy is almost as old as time itself. It appears in the most ancient legends of the world, and is widely attested in its oldest and greatest literatures. It has given birth to great classics, such as the *Republic* of Plato and More's *Utopia*, and to lesser works in modern times.

But, though this conception is hopelessly wrong, though man's soul cannot be redeemed by merely

changing or mending its surroundings, yet there is a right element in the universal longing of humanity for a changed environment. We can rightly long and work for a time when Christ's reign shall establish itself more and more in this life and on this earth, when the commonwealth under which we live will cherish and foster spiritual things, and furnish a fitting field for the manifestation of the best qualities within us, for the disinterested quest of knowledge and truth, for the fulfilment of equity and righteousness in all our dealings, man with man, class with class, state with state, for the realization of purity, and faith and love: in short, for the supersession of the kingdom of this world by the Kingdom of our Lord and His righteousness.

In the first chapters of Genesis the certainty of the triumph of righteousness is proclaimed in unforgettable words. In the great parable of the Creation in Gn 2 and 3, wherein an ancient Hebrew saint has recast a tradition of Babylon, and described the fall of man, the triumph of sin, and the expulsion of man from the presence of God, we find one of the notablest prophecies in all Old Testament literature. For when all is dark, and the hopes of humanity seem blasted for ever, the following sentence is pronounced by God on the prime agent of evil: 'I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, though thou shalt bruise his heel.' Here it is declared that man will never make terms with the sin that has brought about his fall and is doing so every day: though man's heel will be bruised in this strife, he will crush and destroy the very head of sin itself. Here is the unshatterable optimism of faith.

But, if this victory is to be won, it must be won by each and all of us in our several callings, and this victory can be won in various degrees even in the present life as the fruit of spiritual faithfulness.

If we seek the Kingdom of God and His righteousness we shall assuredly find it.

No man need ever fail to achieve the spiritual end he has laboured for. This is the one certainty in this most uncertain world. It may, indeed, be only in partial measure that he achieves it, but the partial achievement is an earnest, a divine pledge, of ever fuller achievement here and hereafter. We must give ourselves to the doing of our Father's business now, and not adjourn it to some more convenient season; for what are all these pleas of the shirking heart but vain flights into the wilderness in quest of a rest and peace the wilderness can never give? This is not the stuff of which Christ's soldier is made. He is assured that he can, because he ought. His is the invincible optimism of the victor who in the Book of Revelation is constantly described as 'he that overcometh,' and whose character could not be more fittingly described than in Browning's words:

One who never turned his back but marched
breast forward,

Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,

Held we fall to rise, are baffled to fight better,
Sleep to wake.¹

¹ R. H. Charles, *Courage, Truth, Purity*, 119.

The Enigma of the Swords.

BY THE REVEREND T. M. NAPIER, B.D., GLASGOW.

PERHAPS no other passage in the New Testament of equal import and brevity has puzzled exegetes more, or has been less satisfactorily elucidated, than that of Lk 22³⁵⁻³⁸. This holds true of scholars on both sides of the line dividing the critical and the conservative schools. The following references offer a fair conspectus of varying views.

Wellhausen (*Das Evangelium Lucae*) finds in the passage an assembling of incongruous elements

without inner connexion.¹ He is frankly expressive of his perplexity as to details, e.g. the significance of the appellation *Peter* in v.³⁴ preceding.² He asks how the summons to the disciples to prepare with swords for 'a further and dangerous journey

¹ Sehr alte und sehr junge Elemente erscheinen öfters bei ihm gemischt, ohne dass der Versuch glückt, sie in inneren Konnex zu bringen.

² Was es auf sich hat . . . kann ich nicht sehen.

on an unsure way' can be based upon Jesus' prediction of His death (vv.^{36, 37}), and adds, 'I cannot see it.' V.³⁵ though at variance with v.³⁶ refers equally with it to this equipment: 'If you have no sword buy one at any price, even at the sacrifice of the coat.' On the other hand, v.³⁸ disagrees with v.³⁶ since it declares two swords already provided. He sees discordance between v.³⁷ and v.³⁸. The former says, 'I must die according to the Scripture'; the latter, 'Here are two swords. How does that fit?' Then, vv.^{35, 36, 37, 38} stand in confused relation to one another. What is the way out? 'Probably v.³⁸ which looks on (ausschaut) to v.⁴⁹.' Wellhausen concludes that not the necessity of Scripture fulfilment but announcement of the danger of a clandestine attack must have originally stood in v.³⁷. The disciples think they can defend themselves with 'ridiculously inadequate' means, 'but Jesus in sorrowful resignation declares that they will do (erklärt sie . . . für ausreichend), and lets the disciples have their way.' Wellhausen thinks that one would rather expect Jesus to say (v.³⁵), 'Did I not before forbid you to carry even a staff?' but now I command you to procure a sword'—this as a help to reconciling contradictions, and adds, 'Perhaps Luke had indeed this in mind, only he did not venture to alter the expression that already lay before him.'

Loisy (*L'Évangile selon Luc*) regards v.³⁵ as a preamble conceived by Luke for the lesson which he wishes to introduce. Now (v.³⁶) in changed circumstances 'the sword is going to be more indispensable than the cloak,' but the counsel 'concerns rather the dangers to come than an immediate obligation to arm.' The phrase about a sword is somewhat ambiguous (un peu équivoque) and the redactor could understand it figuratively more or less (plus ou moins métaphoriquement). To associate with Jesus the idea of armed defence would seem 'a supposition the more precarious in that the spirit of the Gospel is otherwise against it. . . . It must yet be admitted that the narrative is framed on the idea of such a resistance as that on which two swords should suffice,' and which actually took place later (vv.⁴⁹⁻⁵¹), except as stopped by Jesus Himself. 'It might be possible to retain nothing of all that as historic (so Meyer). However the fact of the disciples' resistance to the arrest of Jesus may appear sufficiently consistent, and also their prompt rout . . . it would then be possible equally that . . . our evangelist has worked on a source in which (où) the disciples' resistance had been foreseen and even encouraged by Jesus. But it is possible finally, and perhaps nearer the truth (plus vraisemblable), that the

Evangelist constructed awkwardly the whole present passage on the simple fact of the resistance attested in Mark's source' (14⁴⁶⁻⁵⁰)—the latter 'rather a surprise event (coup de surprise) against which Jesus would not have been able to guard himself.'

'The things concerning me' (v.³⁷) may be supposed added by the redactor to the previously constructed discourse. 'These are insertions written for the edification of the reader,' the whole being shaped by Luke or a redactor out of discordant materials. V.³⁸: The disciples are regarded (censés) as struck only by the advice to arm: 'Here are two swords.' 'They are quite serious, and seem to be asking if there is need of more. . . . And he said unto them, It is enough.' 'The critics are indeed daring who presume to know (qui pensent savoir) what Jesus meant by that. It would be of most importance to know what the author wanted (s'est proposé) to make Jesus say.' Loisy calls the attitude attributed to Jesus 'pose convenue et artificielle,' by which the Evangelist means to explain the kind of prediction made for the future missionaries of Christ; the sword-stroke in Gethsemane; and the respect of Jesus for all constituted authorities.

In this class of commentators Montefiore may also be cited (*The Synoptic Gospels*). He is as much perplexed by the passage as the foregoing critics, and as dogmatic despite the fact that he does not, any more than they, offer a satisfactory explanation of it. Vv.^{35, 36} cannot be connected with or refer to the same situation as is reflected in v.³⁸. They cannot bid the disciples prepare for the arrest of Jesus and resist it, or what is the meaning of the reference to 10⁴ and the contrast to it? What is the meaning of purse and wallet? V.³⁶ must refer to coming persecutions after Christ's death. One means of connecting v.³⁶ with v.³⁸ would be to suppose that the disciples misunderstood as usual what Jesus has said, and Jesus perceiving this says, 'It is enough,' half ironically, and breaks off the conversation.

Montefiore cites a number of other expositors whose judgments may be noticed. B. Weiss would regard the words of v.³⁶ as metaphorical and proverbial. Jesus means that He can no longer look after His disciples. J. Weiss attributes the contradiction which he finds in v.³⁶ to a mood and situation of Jesus which did not recur, in which He hopes that His disciples will and may battle through. Burkitt thinks it impossible to believe that Jesus' command to buy a sword was meant seriously and ascribes to Him a vein of tender and melancholy playfulness. Pfleiderer's view is that Jesus feared the weapon of some assassin but did not anticipate arrest. The

sword passage is historical and important. All predictions about death put into the mouth of Jesus are spurious—prophecies after the event.

When we regard such exegeses I think we must be impressed more by the failure than the success of their attempted explanations. They suggest doubts of Luke's intelligence or trustworthiness as a recorder; or of Jesus' understanding of, or adjustment to, the circumstances in which He finds Himself, or—and this is more serious still—of His consistency and loyalty to His previous teaching and ethic.

What of more conservative scholars? We find considerable difference of judgment among them also. There is fairly general agreement among all expositors that the phrase 'It is enough' of v.³⁸ refers not to the swords but to the conversation.¹ There is less agreement on the question whether the sword of v.³⁶ has a literal or figurative meaning. The puzzle remains, and the felt difficulty of reconciling Jesus' legislation for the self-defence of the disciples with the spirit of His gospel generally and with that of His particular utterances. Matthew Henry is naive. While recalling that the sword of the spirit is to be the disciples' weapon, he yet regards Jesus as prevising a situation in which he that has no sword will find a great want of it, and adds, 'Christ were none Himself, but He was not against His disciples wearing of them.' Alford interprets vv.^{35, 36} as the rescinding by Jesus of His previous orders (Mt 10^{8, 9} and Lk 9³). The disciples must now in their mission make use of common resources of sustenance and defence.² The New Testament Commentary (*Ellicott's*) seeks to relieve the passage of its ambiguity by suggesting that Jesus sadly, and yet, as it were, with gentle sympathy, accommodated His warnings to the disciples' fears and hopes. 'If they meant to trust in swords a time was coming when they would sorely need them.' 'It is enough' bears a touch of grave irony. 'The two words were enough, and more than enough for Him who did not mean them to use them at all.' Bruce (*Expositor's Greek Testament*) does not take the word about a sword as literal. It is a vivid way of intimating that the supreme crisis is now at hand. He yet interprets v.³⁶ as meaning, a sword is the one thing needful. Adeney (*The Century Bible*) takes a similar line. Jesus is legislating for altered circumstances and had not meant His utterances to be taken

literally. Plummer (*International Critical Commentary*) finds no indication of any connexion of what precedes with v.³⁵, and frankly declares that what Jesus formerly forbade He now enjoins; yet thinks that there is some confusion in the tradition or the use to which Luke puts it. Christ does not mean that His followers are to repel force by force, still less to use force in spreading the gospel. He is warning them by a memorable figure of changed circumstance for which they must now be prepared (v.³⁶). Manson (*The Moffatt Commentary*) says of v.³⁵ that time was when the disciples could expect a welcome in their itineraries; purse and wallet were superfluous. That was no longer so. Of the word about the sword he advances two possible suggestions: (1) Jesus speaks literally but ironically, perhaps in reference to a smuggled weapon, 'Yes, provide yourselves with swords at whatever cost!' (2) He is speaking seriously but metaphorically. The sword is not literally intended. Either interpretation will suit v.³⁷, but the latter is favoured. He adds a third as sometimes offered. Jesus meant the sword to be taken literally and seriously to save the disciples from what might prove a murderous attack, but this conflicts with v.³⁸.

So much for the problem which, viewed in such light as the commentators bring to it, remains a problem still. Is there a solution? I venture to think that there is, though it has been so consistently missed—or rather, that there is a possible view of the narrative in which the latter ceases to be enigmatic. It is that which still remains open to us—the only one that does—after our rehearsal of judgments on the text, viz. that *we have here a passage without alien and contradictory elements—a straightforward narrative by Luke, condensed, as we may allow, but reproducing simply and accurately what happened and the words of Jesus uttered on the occasion.* With that hypothesis before us let us reconstruct the story.

It is essential to recall Jesus' assurance to His followers that they could absolutely depend upon their Heavenly Father's sustenance if they made the Kingdom their first quest (Mt 6²⁵⁻³³). This was fundamental in His teaching, and was re-emphasized by the directions given by Him when sending forth the Twelve and the Seventy on missions which would present the necessity, but provide also the test and the confirmation, of their faith (Mt 10^{6, 9, 10}, Mk 3¹⁴, Lk 9^{2, 3, 10}). Now the consummation of His ministry is near and His spirit is oppressed by sorrow and disappointment, caused largely by the lack of understanding on the part of His disciples making possible the treachery of Judas,

¹ Possibly a Hebrew idiom (*vide* Dt 3²⁸). There is also considerable agreement that v.³⁶ is a genuine *logion* of Jesus (so Schleiermacher, Bruce, Pfeiderer).

² Cf. Peabody, *Jesus Christ and the Social Question*, p. 34 (Macmillan, 1907).

the contentions of the rest about priority (v.²⁴), and the presumption of Peter (vv.³¹⁻³⁴). He had told them of the near crisis, and in view of the danger which menaced them (or Him) two of them had provided themselves with weapons.¹ There is no necessity to suppose that they were concealed though the narrative makes it probable, in which case Jesus' knowledge of the fact was intuitive (cf. Mk 2⁸, Lk 9⁴⁷, Jn 1⁴⁸). The saddening evidence was before Him of their defection of faith and He sought to bring it to their own realization, not by a direct charge but more kindly and more impressively by a reminder, which implied the question, 'Have you forgotten my lesson?' 'When I sent you without purse, and scrip, and shoes, lacked ye anything?' 'Nothing,' they answer. 'But now'—to interpret further the implication of Jesus' question—'we are in a situation, you think, for which God is not sufficient and you must trust to yourselves? If that be so, and your safety, or mine, depends upon a sword, sell your cloak, if need be, and buy one.' Then follow words in closest relevance to His thought and of deepest import, signifying a situation *not* of God's failure but of the *consummation of His purpose*: 'For I say unto you that this that is written must yet be accomplished in me for the things concerning me have an end.' But the disciples concerned, still obtuse and dull of understanding, miss alike His words of gentle rebuke and irony and those of calm conviction and reassurance. Their only answer is, 'Lord, here are two swords.'² And Jesus simply uttered the brief and final word of sorrow, 'It is enough.' The time had run out, and there was no

¹ Short, rather than long, swords.

² Prompted either by the consciousness that Jesus knows of their possession, or, more probably because, misunderstanding His reference to a sword, they feel that their action will have His approval.

more to be said now. Thus read, the story—saving only that of the Crucifixion—is the most poignant in the New Testament.

Can we read it otherwise? Not intelligibly, as I judge. In the interpretation above submitted the passage is no longer enigmatic. (1) It becomes a lucid recital, unified, coherent, self-consistent, in which every paragraph has its place as part of a harmonious whole, and thus gains in spiritual interest, significance, and value. But (2) it relieves the narrator of any charge of untrustworthiness. Did Luke understand the import of what happened any more than the disciples? If he did the reason for his inclusion of it in the Gospel is plain. If he did not³ his fragment is of the greater apologetic worth. (3) It vindicates Jesus, exonerating Him from the appearance or charge of inconsistency in word or action as showing the misconstrued elements of the narrative to be singularly confirmatory, instead of contradictory, of Jesus' general teaching, and particularly of His injunction, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you' (Mt 5⁴⁴). With this the sequel and the conclusion of the story in vv.⁴⁹⁻⁵¹ is in accordance (cf. Mt 26⁵¹, Mk 14⁴⁷, Jn 18^{10, 11}). For the fog which has invested the exegesis of the story from early times it is difficult to account.⁴

³ A possibility to be allowed for in view of the perplexity of modern interpreters in respect to it.

⁴ Professor G. J. Heering, in his recent work, *The Fall of Christianity*, misses in this obscurity the strongest scriptural support for his general argument respecting the Church and War. He calls Lk 22³⁸⁻³⁹ one of the dark passages of the N.T. (p. 24), and quotes the German theologian, Spitta, as saying of Jesus, 'It is enough': 'See! . . . He was no tender pacifist.'

Recent Foreign Theology.

PHILOLOGY, especially the philology of a Semitic language, is one of the most fascinating of all subjects of study, and the appearance of a serious Hebrew Grammar is an event worthy of particular note. The most recent contribution to the subject is a work by the distinguished French scholar,

M. Mayer Lambert,¹ who has given us a volume even more bulky than that of Gesenius-Kautzsch. It treats in full of the sounds of the Hebrew language and of all the various forms appearing in the Bible,

¹ *Traité de Grammaire Hébraïque* (Librairie Ernest Leroux, Paris; 200 fr.).

noting with meticulous accuracy even the accentuation of the Massoretic text. Complete paradigms are given, and M. Lambert has done his best to confine himself to forms which are actually found in the text.

In spite of this comprehensive treatment, we are left with the feeling that the work is still far from being complete. Only forty pages are devoted to Syntax, and Hebrew Syntax is a more complicated and elusive subject than some writers seem to believe. It is true that in dealing with a number of the forms M. Lambert has given also the use to which they were put, but this hardly compensates for the absence of a reasoned statement of the way in which the Hebrews put their ideas together. The delicate *nuance* which sometimes manifests itself in the choice of a particular form would often be missed by a student who had no other guide than this book; we have no mention of such usages as the 'Niph'al tolerativum,' or of that curious employment of the Hithpa'el to hint that the subject of the verb is playing a part. The precise shade of meaning involved in saying *hithmallekh*—'he behaved like an autocratic tyrant without any real justification'—instead of *malakh*—'he was, in fact, king'—is completely overlooked. The prepositions need a far fuller treatment (even Gesenius-Kautzsch is hardly adequate here), though it may well be argued that a proper handling of this subject would require a monograph of considerable size.

A real contribution to our understanding of Hebrew grammar, however, would go even further. All grammar is the resultant of two forces; the one is phonetic, the other psychological. We not infrequently find phenomena produced by similar phonetic tendencies in languages which have no historical connexion with one another; the treatment of the 'Beghadhkephath' letters in Hebrew is closely paralleled by the Celtic 'mutations.' Peculiarities springing from a psychological source, on the other hand, seldom find real (as distinct from apparent) similarities outside the group to which the language under discussion belongs. M. Lambert has not been invariably successful in appraising the influence of either factor in Hebrew, and, though he shows familiarity with the other chief languages of the Semitic family, he makes far less use of them than he might have done in the explanation of Hebrew forms. To take one small instance: in speaking of the formation of the plural in masculine nouns, he says (p. 89), 'La terminaison *im* provient de *in*. . .'. This is hardly satisfactory. Both the M and the N are attempts

to represent the nasalization of a final vowel, a phenomenon which appears also in the singular in Arabic and in the oldest known form of Akkadian. It is obviously due to that fact that at the end of a sound-group the vocal chords may continue to vibrate after the mouth has been shut. The masculine plural forms, in all groups of Semitic languages, are produced simply by drawing out this nasalized vowel and throwing the accent upon it. Of the three original cases the strictly accusative plural form has disappeared in all the groups, though its primitive existence may be conjectured, and Hebrew and Aramaic, unlike Akkadian and Arabic, have lost also the nominative. That this M or N is the result of such nasalization is clear from the fact that, as soon as the last syllable of the word ceases to be the end of the sound-group (e.g. in the construct or before suffixes), it disappears. There is, then, no ground for supposing that either of the two consonants, as full consonants, was original. Again, the psychological basis of the construct is ignored; it is due to the Semitic habit of contemplating the whole as an individual entity rather than as a combination of separate parts. The two nouns involved are not merely set side by side, as in Celtic languages (where they may be separated by an adjective), but, so to speak, telescoped into one another, thus forming a single new complex concept, comparable to the compound words so readily formed in Greek and German rather than to the connexion of two nouns through the genitive relation in Indo-European languages. When we turn to the verbs, we find that M. Lambert still retains the old terms 'passé' and 'futur' for the two finite verb-forms, though the analogy of Arabic, which requires an additional word or prefix to make the time-relation certain, should have taught us all that, whatever may have been the state of mind which prompted the choice of one form or the other, it was certainly not a desire to indicate the time-distinction. Let it be admitted that we have here a problem in Semitic psychology whose solution still eludes us; we should, nevertheless, have looked for some attempt at facing the questions raised by the facts of the accidence.

But, even if we cannot regard M. Lambert's work as a real discussion of Hebrew grammar, we cannot but pay our tribute of admiration for the thoroughness and completeness with which he has stated the facts and marshalled the forms. Earlier grammars may have given us most, if not all of them, but none has set them before the reader in so full and convenient a fashion, and the book may

be of great value as a work of reference to which other students may turn in their efforts to grasp the secret of the Hebrew mind as expressed in its grammar.

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The Riddle of History and Christian Existence.

To those who wish to retain some divine sense in life, the events of history, and not least those of our own times, present a problem of deep urgency. It is a problem which touches life too closely to be easily set aside, and a problem of too great a magnitude to be solved by answers which look no farther than this present world. When death overtakes a man, and decay marks the end of nations or cultures, the this-worldly solution itself becomes a problem. But in the Gospel, Dr. Köberle has sought and found an answer to match the question.¹

The divine sense in history is the return of man to God. On the basis of the Biblical view, history is seen as the working out of a conflict between Christ and Satan, between God and rebellious humanity. It is a conflict, however, in which the struggle is not equal, for in Christ God has struck the decisive blow; and if the battle still rages, yet faith knows that Satan's is a lost cause and it looks for the consummation. On this view, the meaning of history is vastly simplified and deepened: all events, whether of world-history or of personal life, have immediate reference to this ultimate conflict; they involve decision—for or against God. It is true that there is much in life to occasion doubt, not only of the sovereignty or goodness of God, but even of His existence. Dr. Köberle deals with some very relevant problems in relation to the divine government of the world—God's permission and judgment of evil, the sovereignty of God and the power of evil, God and the daily round, intercessory and petitionary prayer. The doctrine of Creation and Providence, he rightly insists, is to be understood not by 'Natural Theology,' but in the light of the second and third articles of the Creed. The rule of divine love is as hidden, save to the eye of faith, in history as in the humiliation of the Son of God. And yet we may await the consummation with confidence, and must learn to proclaim anew the Christian hope. We are not permitted to know when it will be, but we can in a

measure read the signs of the times. Dr. Köberle's judgment is that 'the minute hand of the world's clock is moving perceptibly towards the twelfth hour. Whether the hour hand has already got so far . . . we do not know.'

The book shows perhaps traces of the apocalypticism, characteristic of much Continental theology to-day, which separates over sharply between this age and the age to come. It is also briefer at a number of points than might have been wished. Yet the grave perplexities of the modern situation are kept constantly in view, and in an easily readable, unacademic style the Christian answer is presented.

Dr. Hahn also writes² largely inspired by a practical problem, one with which every preacher and pastor must be faced. It is the question as to the relation between the historical event of the Cross and Resurrection of Christ and the actual life of the Christian to-day. To say that it is a relationship of faith is inadequate, for then the meaning of this 'faith' must be explained; and it can be explained in such a way as to rob the historical event of all real relevance. Paul, however, sets Christian existence in direct and immediate connexion with the Christ-event. His sayings about the death and resurrection of the Christian *with Christ* imply a real, personal participation of a person at a definite place and time in an historical event which happened at a definite place and time in the past. What this means is the subject of Dr. Hahn's investigation.

His thesis is, in brief, that the formula 'with Christ' signifies the 'contemporaneity' of the Christian with Christ. And this contemporaneity means neither the mystical ascent of the soul to union with Christ nor yet a static relation between the temporal and the supra-temporal worlds. It means that Christ, by a personal act comparable to the act of God in Creation makes one who is far removed from Him actually His contemporary. The possibility of this is to be found in the nature of the Incarnation. It is a real, historical event, but yet more than historical; it is a historical event which has absolute significance. It is the entry of the new *æon* into the present *æon*, of the eternal into time. As such it is sovereign over time, and can, so to speak, reach out and draw men into immediate relation to itself. This is accomplished by the Spirit and through certain definite means, namely, the preaching of the gospel, and the Sacra-

¹ *Das Evangelium und die Rätsel der Geschichte*, von Adolf Köberle (Bertelsmann, Gütersloh, 1936; 2 RM.).

² *Das Mitsterben und Mitaufstehen mit Christus bei Paulus*, von Wilhelm Traugott Hahn (Bertelsmann, Gütersloh, 1937; 5 RM.).

ments of Baptism and the Lord's Supper. These, which are nothing in themselves, are to be regarded rather as 'functions of the Christ-event' through which the separation of space and time is overcome, and the Christian is brought into real and personal relation to Christ crucified and risen. Nothing of this, of course, is self-evident or demonstrable, but it takes place in faith. The Christian still lives in the flesh, though he has real fellowship with Christ; and faith looks forward, as the Christ-event points forward, to the Parousia. The Christian life is both a present possession and a future hope, both an indicative and an imperative, something given and something to be realized, both a dying and a rising with Christ.

This is a valuable contribution to the study of Pauline theology. Dr. Hahn makes a detailed and careful examination of the relevant passages, and takes account of the work of other interpreters with some very pertinent criticism. He insists that Paul must be interpreted in the light of Paul, and it is this he himself has sought to do. He takes as his starting-point the central theme of Paul's message—the crucified and risen Christ—and from this centre shows how much that is otherwise easily divorced from its context, falls into place. It is to be regretted that the book lacks an index.

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THE Swedish Church has during the last few decades produced many leaders, who have become widely known by their theological works or by the part they have played in oecumenical movements. But owing to the comparative isolation of the Scandinavian world, and perhaps also to the fact that the Swedish language is not widely read in other lands, some of the most influential leaders of its church life have not been known extensively outside its own borders. One of these, the subject of this work, Bishop Stadener, was a man of striking personality, a big man physically, intellectually, and spiritually, and he has left his mark deep on the life of his church in several departments of its activities. An excellent account of his life and work is given in this interesting volume.¹ It is a symposium, in which no less than twenty-nine writers give their reminiscences of him as they saw him in the different sides of his life and work. It thus lacks the unity of standpoint and style that would have been presented if it were the work

of one biographer. But this is more than compensated for by the intimacy with which each side of his personality and work is set before us by a writer who came into close fellowship with him at different times and in different relations. His first ministerial appointment was that of pastor of the Swedish congregation in Paris, where he at once displayed the enterprise and strength of will that marked his whole career. He felt that the Church did not exist merely to enable the congregation to worship on Sunday, but should have premises that would put it in the position to be the centre of the whole social and religious life of the Swedish population of the French capital. His forceful character was shown in the way in which, in spite of great difficulties, he achieved his aim. In his next two pastorates, Malmö and Ystad, he developed great powers as a preacher, and attracted to his ministry many who had stood aloof from the Church and its services. One of the most interesting chapters in the book is that in which Ernst Newman analyses Stadener's power as a preacher. But he was not only a masterly pulpit orator, he was also a model pastor, a department of his work well described by A. Westin. The next stage in his career was his consecration as Bishop of Strängnäs, from which time he became one of the leading personalities of the Swedish Church. To the duties of this responsible office there and afterwards in Växjö he conscientiously devoted his great gifts, never sparing himself any toil in the discharge of them. His great influence in another direction was displayed when he became a Cabinet Minister in charge of ecclesiastical affairs. He came to this post at a critical point in the history of the relations of Church and State in Sweden, and was able to carry out arrangements advantageous to the Church. In theology he was a sturdy Lutheran Protestant and defended his views strenuously. But his interests were not merely in theological and ecclesiastical affairs. He earnestly cultivated his own spiritual life. His favourite study was the devotional literature of the Reformation period, the fruit of which is seen in two books of prayers which have become influential in the religious life of the Swedish Church. It is the opinion of one of the writers of this volume that history will look on him as one of the great bishops of Sweden.

A further indication of the widespread interest in the great Danish thinker is seen in this book² by Professor Franco Lombardi, who was impelled

² *Kierkegaard* (La Nuova Italia, Florence).

¹ *Sam. Stadener: Mannen och gärningen* (C. W. K. Gleerups Förlag, Lund).

to write it by the absence of an adequate study of it in Italian and the complete absence of translations of Kierkegaard in that language. He depends mainly on German translations of Kierkegaard's works, which he justifies by the acknowledged faithfulness of most of these translations, and by the fact that Germany may be considered the second fatherland of Kierkegaard, because he drew his inspiration mainly from German movements of thought and exercised great influence on German thinkers. He bespeaks the indulgence of his readers on account of the toil involved in going through the labyrinth of Kierkegaard's works. Any one who has made a serious study of those works will sympathize with him in this. He begins his book with what must be one of the most complete bibliographies on the subject in existence, extending to twenty-two pages. The poverty of English work on the subject is seen in the fact that he gives the names of only two books in English—Dr. Allen's *Sören Kierkegaard: His Life and Thought*, and the reviewer's *Sören Kierkegaard: His Life and Religious Teaching*. Dr. Lowrie's biography had not appeared when he wrote. Among the articles he has overlooked the excellent one in Hastings' *Encyclopædia of Religion and Ethics*. He adds about eighty pages of translated extracts. In discussing the teaching of Kierkegaard he endeavours to fit it into the framework of German philosophical thought, especially in its

relation to and its reaction against Hegel. He properly lays great stress on the dominating position sin occupies in Kierkegaard's thought, and in this he recognizes him as the elder brother of Ibsen and Strindberg, two influential Scandinavian writers whose thinking was largely shaped by Kierkegaard. This was probably more than anything else the root of his relentless opposition to Hegel's philosophy. Anything that tended to minimize the sense of appalling tragedy of sin in human life and history Kierkegaard opposed with all the earnestness of which he was capable. In this he rendered valuable service to religion at a time when the tendency was to underestimate its influence. By insisting that sin must not be left out of account in any estimate of the meaning of human life Kierkegaard put his finger on the most serious defect in most philosophical systems. Indeed, he considers that sin puts all philosophies out of court, because they cannot fit it into their schemes. In this connexion Kierkegaard enhances the importance of personality, and has done much to put personality into the position it occupies in modern thinking. This and the other aspects of Kierkegaard's work are brought out well in Professor Lombardi's book. Readers of Italian will find in this book an excellent statement of the religious and philosophical teaching of Kierkegaard.

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Contributions and Comments.

Romans viii. 28.

RECENT commentaries on *Romans* unite in rejecting the A.V. and R.V. translations of 8th. Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν . . . (AB, Orig. add ὁ Θεός after συνεργεῖ; cf. Boh., Sah., Aeth.) (R.V. And we know that to them that love God all things work together for good.) The translation most widely accepted now is, 'With them that love Him God co-operates in everything for good.' This is, for example, the view of Professor C. H. Dodd in the *Moffatt Commentary* (London, 1932, p. 137). Lagrange, however, in his recent commentary (Paris, 1931, p. 213) follows Sanday-Headlam in giving a transitive meaning to the verb: 'Or nous savons que Dieu fait tout concourir au bien de ceux qui l'aiment.' A fourth translation seems possible: 'Everything works together for good with them that love God.' In

the present note, the variant reading has been ignored, and an attempt has been made to approach the verse from the purely philological point of view. The writer has examined seventy-three passages, in the Greek of various periods, in which the verb συνεργῶ occurs. More than half of these passages were not found to be cited in Moulton and Milligan, Preisigke, and Liddell and Scott (revised, 1936). It will be seen that the fourth translation is better attested from the point of view of actual usage.

There can be no objection to the old translation on the ground that συνεργῶ needs a personal subject. A neuter substantive or adjective is frequently the subject, and it is much more frequently followed by the preposition εἰς or πρὸς when the subject is neuter than when it is personal, e.g. Aristotle, *Magna Moralia*, 1185a, 35, ὥς οὐδὲν συνεργεῖ τὸ μόριον τοῦτο πρὸς τὴν εὐδαιμονίαν. 'So that this part in no wise co-operates towards

happiness.' Theophrastus, *De Odoribus*, 32, *Συnergieῖν δὲ δοκοῦσι πρὸς τὰς γεύσεις οὐχ αἱ ὀδομαὶ μόνον ἀλλὰ καὶ αἱ ὀριμύτητες*. . . . 'It is not only smell which appears helpful for taste, but also pungency. . . . Id., *Metaphysica*, 2, *ὥστερ ἐκάτερα κεχωρισμένα συνεργοῦντα δὲ πως εἰς τὴν πᾶσαν οὐσίαν*, ' . . . as though all the elements were separated but were contributing somehow to the whole being.' Id., *De Causis Plantarum*, iv. 8. 3, *πάντα δὲ ταῦτα συνεργεῖ καὶ πρὸς πλῆθος καρποῦ καὶ πρὸς κουφότητα τῆς γῆς*. . . . 'All these things contribute both to the quantity of the fruit and to the lightness of the soil. . . . ' This clear usage of the verb with a neuter subject and with the meaning 'co-operate towards,' 'contribute to' is apparently the one recognized in the A.V. and R.V. translations of the sentence under discussion, except that a 'Dative of Interest or Advantage' precedes the usage. Syntactically that would not be impossible, but it would not be good Greek in view of the ambiguity arising through the use of a verb which may take another and nearer dative. No parallel example of such a syntax has been found with *συνεργῶ*, and Professor C. H. Dodd indeed claims that 'the familiar translation is not an admissible rendering of the Greek' (*loc. cit.*).

However, as far as the actual examples go, his own translation has to face a somewhat similar objection. There are some examples, though late, of the construction *συνεργεῖν τινι εἰς τι*, e.g. M. Antonius, vi. 14. 2, *ὁ δὲ ψυχὴν . . . τιμῶν . . . τῷ ὁμογενεῖ εἰς τοῦτο συνεργεῖ*, 'He who honours . . . the soul co-operates with his like towards this end.' Id., ix. 40. 3, *πάντως γάρ, εἰ δύνανται συνεργεῖν ἀνθρώποις, καὶ εἰς ταῦτα δύνανται συνεργεῖν*. 'Certainly, if they (the gods) are able to co-operate with men, they are able to co-operate even in these matters.' *Inscriptiones Graecae*, 2², 654. 15, *συνεργεῖν εἰς τὴν ἐλευθερίαν τῇ πόλει*. 'Co-operate with the city for its freedom'; cf. *Test. xii. Patr., Issach.* 3 and *Gad* 4 (quoted in Sanday-Headlam and other commentaries; Sanday-Headlam strangely take them as examples of the transitive use of the verb, although the verb does not govern an accusative in either of them). It is the presence of the word πάντα in Ro 8²⁸ which gives the construction a complexity not paralleled in the usages observed. It is feasible to explain πάντα as an 'Inner Accusative'—'in respect of everything,' and in sentences where the syntax is simpler such an accusative is found with *συνεργῶ* (see below). Not a single instance can be cited, however, for the construction *συνεργεῖν τι τινι εἰς τι*. Moffatt's translation should not be described, perhaps, as an 'inadmissible rendering of the Greek'; the

corresponding Greek construction simply doesn't happen to occur.

It was apparently the difficulty in dealing with this accusative which prompted Sanday-Headlam to think that the verb may here be transitive, with the meaning 'cause to work together.' A. Pallis (*To the Romans*, Liverpool, 1920, p. 107) takes πάντα adverbially, 'always,' 'ever,' for which he adduces some parallel examples, though not with this verb. The idea that *συνεργῶ* is here transitive has gained considerable support. J. H. Moulton in his *Grammar of N.T. Greek* (p. 65), Lagrange in his commentary (*loc. cit.*), and Milligan in his *Vocabulary of the Greek Testament*, vii. p. 605, are all in favour of it. Lagrange quotes Xen. *Memor.* iii. 5. 16, *ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα*. 'Instead of contributing fitting services to one another.' He also compares Heliodorus, ix. 11. . . . *τὸν δρασμὸν τοῖς Πέρσαις συνεργήσαντες*. . . 'having facilitated the flight for the Persians.' Milligan, while supporting the idea, does not quote examples in support of it from the non-literary sources. The following quotations may favour this explanation: Polybius, xi. 9. 1, *ἔφη . . . πόλλα συνεργεῖν τὴν ἐκ τῆς ἐπισκευῆς ἀρμογὴν τῶν ὀπλῶν εἰς τὴν χρεῖαν*, 'He said . . . that the fitting up of arms from the prepared store contributed a great deal to their advantage.' Aristotle, *M. M.*, 1185a, 35 (quoted above). Philodemus, *Περὶ Κακίων*, 12, *[ὥστε] μικρὸν ἔργον [συν]εργῶν*, ' . . . so that contributing a small deed. . . . ' *Orientalis Graeci Inscriptiones Selectae*, Dittenberger, 45. 10. 11, *πολλὰ συνήργησε τοῖς Ἰτανίοις*, 'He provided the Itanians with many things.' The latter example, together with one like *P. Lond.* 358. 6, *τῶν δεῖνα συνεργούντων ἀλλήλοις*, 'who help one another in distress' (cf. Wessely *Studien*, etc., xxii. 184. 47—*γούντος αὐτῷ τοῦ δεῖνα*), suggests that the accusative may not be the direct object of the verb, but an 'Inner Accusative' after an intransitive. All the examples quoted in the present paragraph can be similarly explained.

A final possibility, which has been ignored by commentators, is that the construction is πάντα *συνεργεῖ τινι εἰς τι*, 'All things work together with some one for something.' It has been shown above that *συνεργῶ* frequently has a neuter subject and is followed by εἰς or πρὸς. The examples now to be quoted use a dative also in the same construction, so that the syntax is exactly parallel to the one suggested in the present case. Theophrastus, *De Causis Plantarum*, iii. 1. 1, *Ἡ περὶ τῶν φυτῶν θεωρία διττὰς ἔχει τὰς σκέψεις καὶ ἐν δυοῖ, μίαν μὲν τὴν ἐν τοῖς αὐτομάτοις γινομένην ἥπερ ἀρχὴ τῆς φύσεως, ἑτέραν δὲ τῶν ἐκ τῆς ἐπινοίας καὶ παρασκευῆς ἣν δὴ φαμεν συνεργεῖν τῇ φύσει πρὸς τὸ τέλος*,

'The study of plants holds a double view, and in two spheres, one of them arising from the self-impelled things, which is the origin of Nature, the other belonging to the forethought and design which we say works with Nature for the end.' Polybius, iii. 97. 5, καὶ ταυτομάτου συνεργήσαντος σφίσι πρὸς τοὺς περιστάσας καιρούς, 'The event itself co-operating with them in face of the existing difficulties.' It is this construction, with πάντα as subject—and not a personal subject—though with another verb and without πρὸς, that is echoed in a subsequent imitator. *Orac. Sib.* 3. 649, πάντα γὰρ αὐτοῖς συναγωνίῃ, οὐρανὸς ἡελίος τε, 'For all things are sharing with them in their struggle, heaven and sun.'

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Luke xvii. 21:

ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς
ὕμῶν ἐστίν.

THE opinion that ἐντός can mean 'among,' 'in the midst of,' has recently been revived by Mr. Conrad Noel in *The Life of Jesus* (see p. 439, note 1, where he speaks of 'the fact that the word ἐντός is used as equivalent to "among" by Plato, Xenophon, and Thucydides'). But the evidence for ἐντός = 'among' is very precarious.

1. Liddell and Scott (new edition) offer no example of ἐντός in this sense.

2. The passages commonly cited as parallels for ἐντός = 'among' are not to the point, except in one doubtful case. The passages are *Xen. Anab.* i. 10. 3 and *Hell.* 2. 3. 19. These are cited in many of the commentaries on Luke, for example, in those of B. Weiss, Plummer, and Creed; by Grimm in his *Lexicon* (though Thayer adds, 'But see the passage,' in reference to *Anab.* i. 10. 3); and by Bauer in his *Wörterbuch*. Plummer adds Plato, *Laus* 789 A. The last, a reference to children still in their mothers' wombs, τοῖς ἐντὸς τῶν αὐτῶν μητέρων τρεφομένοις, is an admirable example of the normal use of ἐντός = 'inside,' 'within,' and need not be considered further.

Xen. Hell. 2. 3. 19. Theramenes, arguing against the appointment of the Three Thousand, says he thinks it absurd to choose exactly three thousand men, ὥσπερ τὸν ἀριθμὸν τοῦτον ἔχοντά τινα ἀνάγκην καλοῦς καὶ ἀγαθοῦς εἶναι, καὶ οὐκ ἔξω τούτων σπουδαίους οὐτ' ἐντὸς τούτων πονηροῦς οἷόν τε εἶη γενέσθαι. Here, since a verbal antithesis is plainly intended, it is unreasonable to interpret ἐντὸς τούτων except in connexion with ἔξω τούτων. If, then, ἔξω

τούτων means (as it obviously does) 'outside that number,' ἐντὸς τούτων means 'inside that number,' that is, within it. So G. M. Edwards, who, in his note on the passage, translates: '... as if that number carried with it the necessity that those selected should be good men and true, and as if there could be no respectable persons outside and no scoundrels inside this charmed circle.'

Xen. Anab. i. 10. 3. (The Greek soldiers resist an attack and save a concubine of Cyrus who has escaped to them) . . . οὐ μὴν ἐφογόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. Here the rendering 'amongst them' has at least a measure of plausibility. Field, however (*Notes on the Translation of the N.T.*², p. 71) pointed out that in this passage ἐντὸς αὐτῶν is not simply 'among them' but 'within their position': and he is followed in this interpretation by Liddell and Scott, new edition ('within their own lines'). This use of ἐντός, as Field noted, is not different from its use in other examples: for example (from those given by Liddell and Scott, new ed.), *τειχίος ἐντὸς Ἰουτες*, *Hom. Il.* 12. 374: ἐντὸς λίαν τῶν τειχῶν (too much within the walls), *Thuc.* 7. 5. 3: τοὺς σκευοφόρους ἐντὸς τούτων τῶν ἐπιτάκτων ἐποιήσαντο (camp-followers placed inside a reserve of troops), *Thuc.* 6. 67. 1. Since (as far as I am aware) no other example of ἐντός = 'among' has yet been adduced, it seems wiser to follow Field and Liddell and Scott, new ed., in their interpretation of ἐντός in *Anab.* i. 10. 3, than to suppose that here, and here only in extant Greek literature, does ἐντός = 'among.'

3. No decisive evidence for the use of ἐντός is forthcoming from the Papyri, according to Moulton and Milligan, *VGT*, s.v. ἐντός. The parallel to Lk 17²¹ from the New Sayings of Jesus, *Pap. Oxy.* iv. 654¹⁶, which they quote, is too mutilated to show whether ἐντός is there used in any other than its normal sense. Bauer (*op. cit.* published last year) has nothing further to add from the Papyri.

I conclude, therefore, that if, on general grounds, ἐντός ὑμῶν in Lk 17²¹ be rendered 'in your midst,' rather than 'in your hearts,' this rendering is a violation of the known usage of the word ἐντός. Into the difficult question of the grounds which have led many scholars to adopt the rendering 'in your midst,' I do not venture to enter. But the following points are possibly worth consideration:—

1. The Aramaic word which our Lord used may, no doubt, have borne either meaning. But (i) we are dealing not with what our Lord might have said, but with what Luke wrote; (ii) If Luke had wished to preserve the ambiguity of the Aramaic

he could have used an ambiguous word in the Greek, for example, ἐν: if he had wished to say 'in your midst' it is difficult to see why he should not have said ἐν μέσῳ ὑμῶν, as in 22²⁷.

2. The difficulty about our Lord's saying 'The Kingdom is in your hearts' when He was addressing His opponents the Pharisees, disappears if ὑμῶν is taken impersonally, as often in our Lord's teaching.

Thus Otto, in *The Kingdom of Heaven and the Son of Man*, p. 135: "You" here [Lk 17²¹] means neither the Pharisees in particular, nor the scribes, but the same "you" as are generally addressed by Jesus. . . . "To you" is a stereotyped phrase employed whenever anything is said about the coming kingdom.'

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Entre Nous.

A Religious Pilgrimage.

This is the sub-title which the Rev. T. Rhondda Williams, D.D., has given to his autobiography—*How I Found My Faith* (Cassell; 10s. 6d. net), and it is in the account of his spiritual development that the great interest of the book lies.

But from the beginning Dr. Williams's story is full of romance. His father was a man of varied fortunes in various places, but wherever he was, and whether in or out of employment, he did not cease his work as an itinerant Welsh Calvinistic Methodist Preacher. Dr. Williams was one of eighteen children, and at the age of nine went into the coal pit. He worked, he tells us, in a bending position, for the seam was only three feet high; but 'My life in the mine was not unhappy, although in winter I never saw daylight except on Saturday afternoon and Sunday, and was usually so tired when I got home that I had to lie on the stone floor of the living-room for an hour before I could even wash or eat.' There ran alongside his work-life a life created by religious influences—the Sunday School and Band of Hope.

'If I cut out my interest in religious things I cut out by far the brightest and happiest part of my childhood.' At fourteen we find him beginning to preach. 'It was absurd,' he says looking back on it.

After a time at Cardiff Grammar School, to which he was able to go through the kindness of neighbours who had a benefit concert for him, he spent some years at Carmarthen College. At the age of twenty he entered the Ministry of the Welsh Congregational Church and went to Dowlais. After that he was in Neath, and after a few more years he found himself chosen to minister to the important Greenfield Church at Bradford.

Here it was that he found himself for the first time confronted with theological difficulties. 'First there men in our Minister's Fraternal who spoke of things Biblical and theological in a way

that left me in utter darkness as to what they meant, except that I saw that it meant something entirely different from what I believed.' He was brought face to face for the first time with the results of Higher Criticism: 'My old theory of the Bible simply went to pieces upon indisputable evidence, and not to give it up would mean being a traitor to discovered facts.' The one point all through that he was determined about was that he must be, from beginning to end, honest: 'I had first to find a faith which I could hold sincerely without playing tricks with my own soul, for I had made up my mind that I would have an honest faith or none at all. . . . This still seems to me to be the right starting-point if a man is to do anything worth while for others; he must not compromise the integrity of his own faith.'

There came presently the glorious day when he again felt sure of his faith: 'He brought me up out of a horrible pit, out of a miry clay and he set my feet upon a rock and established my going.'

Dr. Williams does not stress the work that he did himself in popularizing the modern attitude to the Bible, but he does tell with pleasure that Dr. Fosdick said of him: 'You have been one of the formative influences in my life.'

On several occasions there has come to Dr. Williams a special experience: 'I do not pretend to know what this experience was, nor exactly how to evaluate it, though I know it made a valuable difference' . . . 'it was as if the Divine Immanence, which I had believed in as a rational doctrine had become suddenly an overwhelming and triumphant experience. I find parallels to it in the Mystics, in Jacob Boehme, in William Law.'

It came to him once: 'while staying at Enfield with the Rev. R. J. Campbell, as I walked alone in the garden early one lovely morning, when the natural light seemed shot through with some other light.'

'Another time when a great trouble was filling

me with apprehension I was walking along one of those streets in Manningham, where not a blade of grass is to be seen. Suddenly there shone round me what felt like a physical light, but which I knew was not, and a voice in me said: "Be at peace; all will be right." And so it was.

'A third occasion was on the Downs near Brighton, during the war, on a glorious spring day. Oppressed by the terrible war happenings, there broke over me once again a feeling of overwhelming love and goodness and peace as the eternal things in life. For the moment all the horror and evil seemed swallowed up in infinite good. The ocean of light, as George Fox said, flowed over the ocean of darkness and death.'

We must make a good life of it.

An account of the life of *Edith Davidson of Lambeth* has been written by M. C. S. M., one who was in the closest touch with Mrs. Davidson for many years (John Murray; 9s. net).

The first question that occurs to one to ask is whether there was room for this biography after the very full one of Archbishop Davidson by the Bishop of Chichester, but of necessity that occupied itself with the public life rather than the private life of Archbishop Davidson, and this is essentially a story of home life. There are a number of revealing anecdotes.

'An unsatisfactory employee was being discussed at breakfast one day, years ago—one who was weak in character and had failed again and again; dismissal was suggested. The Archbishop was present, reading *The Times*. He suddenly dropped the paper and Mrs. Davidson said: "Well, Randall, what are you thinking about?" He replied: "Oh—only when you were all talking about poor so-and-so, I was saying to myself the words that were said over me at my consecration—"Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." And he got up and left the room. Mrs. Davidson gathered up her letters from the breakfast-table and said: "While we were talking, Randall was praying for —. He will have another chance."'

The volume is not at all a large one but within its scope it does two things well. It gives a charming picture of the leisurely life of earlier days when telephones and motor-cars were unknown and rooms were lit by candlelight. A journey abroad paid under the personal supervision of Mr. Cooke who acts as courier is amusingly described.

'My surprise was great when a quiet, middle-

aged man, very much like a home-staying retired tradesman, was pointed out to me, walking up and down the platform with his hands in his pockets seemingly taking notice of no one. He could not speak a word of any language but his own! . . .'

The second thing which this volume does so well is to make us feel the strong religious background of Mrs. Davidson's early homes, and realize what it was that she carried with her to the homes of her married life.

'I want to gather myself and live well this summer—so help me God. It won't be easy—but I'll try—so as to make what I can of Randall's wife.'

A recurrent phrase is 'we must make a good life of it.'

The Importance of Preaching.

The Dean of Winchester has just published a volume of Sermons with the title *The White Horseman* (S.P.C.K.; 5s. net). Dr. Selwyn has prefaced his volume by a valuable chapter 'Concerning Sermons.'

He begins by quoting Rose Macaulay's ironical remark: 'though, of course there is, from time to time a sermon. . . . But it seems that this cannot, in any Church, be helped.' Dr. Selwyn believes that the preacher's task is one of great value, for he is here to answer the most important of all questions. Mr. Aldous Huxley's 'Ends and Means' he says is 'a kind of preacher's *apologia*.'

"Technological advance is rapid, but without progress in charity, technological advance is useless. Indeed, it . . . has merely provided us with more efficient means for going backwards." And he insists that our metaphysical beliefs, which give us our ends in life, are the crux of the whole matter. "What sort of world is this, in which men aspire to good, and yet so frequently achieve evil? What is the sense and point of the whole affair? What is man's place in it, and how are his ideals, his systems of values, related to the universe at large?" These are just the questions which the preacher is there to answer?'

The ministry of vision is as much as ever a vital principal of social health, and in that field the minister of the Word of God has a great part to play.

By the sermon Dr. Selwyn argues, the Church shows the 'Vision of Human Life,' illuminates all man's most important relationships and the several obligations of each, setting them all against the background of man as a spiritual creature.

The sermons are arranged in groups and deal with the seasons and with particular occasions as well as with more general subjects. The title of the volume is taken from the last Sermon—The White Horseman being the Horseman in the nineteenth chapter of Revelation. We have quoted it, in shortened form, in 'The Christian Year' this month, so enabling our readers to judge for themselves the quality of the volume.

'Treated like a real Lady.'

'More than a month afterwards one of the old ladies from the workhouse who had been one of our guests, climbed the stairs of Somerset Terrace and asked for Mary Neal. Tempted perhaps by the desire to keep a memento of the day, she had concealed a spoon in her stocking and had taken it back to the workhouse. (It was only a caterer's spoon, and of no value whatever.) She was overcome afterwards by the thought that after being treated "just as though I was a real lady" she had taken the spoon. She suffered a fortnight's remorse, and on her next day out she had tramped to Canning Town to find some one to whom she could restore it. Baffled in her search she had walked all those miles back to the Marylebone workhouse to suffer another fortnight of mental misery. When again the day's freedom was due to her, she trudged to Somerset Terrace where she found Mary Neal, and with tears of contrition returned the spoon!

"'Treated like a real lady" — that fact it was that had pierced her poor old heart.'

Too Old.

Some little time ago we published a children's address by the Reverend John T. Taylor. Readers of it will be glad to have *One-Man Band*, a volume of forty talks to young people, published by Messrs. Allenson at 3s. 6d. net. We quote a part of 'The Crocus that missed the Bus.'

'You will know, of course, that you can find other things in the garden besides flowers. Just think of the things which you have actually found there—and lost there, if it comes to that.

'The particular thing that I found in my garden one day gave me a shock. No, they were not worms! . . . My shock was to find in a paper bag twelve crocus bulbs (I suppose I ought to call them "corms") which had missed the bus. You will remember that the crocus blooms in the

¹ Emmeline Pethick-Lawrence, *My Part in a Changing World*, 125.

spring—in the month of March. You will have noticed how badly the sparrows treat them in the park. To me, spring would hardly be spring without their blue, white, and golden flowers.

'Well, as I have said, there were the bulbs, and it was early summer. Not only had the time for planting gone by, but the time for flowering as well. They were too late for that year certainly, and perhaps too late for ALWAYS. . . . That is why my finding them gave me such a shock.

'Too late to Flower! It is bad enough to be too late for the shop when you have been sent to buy something; it is bad enough to miss the train; it is simply dreadful to arrive at the Post Office, and to find that you cannot get a postal order; and it must be AWFUL to be late for business—but how much more dreadful must it be to be too late for things which can never, never, never come back again to us.

'If you should be unlucky enough to get to the railway station too late for the school excursion, you just miss your treat for that year, but if you miss the time for the scholarship exam. you have missed that FOR THE WHOLE OF YOUR LIFE. The chance does not often come again. Like the crocuses, you have missed the bus very badly.

'I do not think you can ever be too old to study, but you know youth is the flowering time for that. Make the best and the most of it. I would like also to think that people can never be too old to break off bad habits, but boyhood and girlhood is the finest time for this special flowering. And I rejoice that we can never be too far on in years to give ourselves to the Lord Jesus, but after all it is best to do that while we are young.

'I am more sorry than I can say for my crocuses, but I am more sorry still for some people who know they are past their flowering time.'

New Poetry.

Two Anthologies of poetry have been published by Messrs. Macmillan. The smaller volume, *Poems of To-Day* (3s. 6d. net), has been compiled by the English Association, and forms the third series of their collection. It consists of poems published since 1922 down to the present day. This is a selection which we feel should on no account be missed. It is excellent in every way, carrying out fully the selectors' purpose of including poems that are truly typical of the modern school while yet conforming to certain accepted canons of style. A useful feature is the short biographical notes.

The second Anthology is somewhat larger (6s. net) and the title is *Poems of Twenty Years*. It has

been compiled by Mr. Maurice Wollman who was for some years editor of 'Modern Poetry.' He is a fine judge of poetry, and in spite of some omissions and some curious inclusions also—we wonder why Mr. George Barker's *Juvenilia* rather than more truly representative poems, have been chosen—we would say you must get this volume also.

There are very few poems common to both volumes, though as would be expected since the period covered is very similar, many of the same authors appear. The only case that we have noticed where there are several repetitions is in that of Mr. Day Lewis, who, by the bye, appears in the one volume under 'Day' and in the other under 'Lewis.' We have quoted one of his poems (from *Poems of To-Day*). Mr. Wollman in his interesting introduction says of Mr. Day Lewis's poetry that 'the basis of it is "man's inhumanity to man" and, offshoot of the War, the essential and eternal brotherhood of man.'

From *Poems of Twenty Years* we quote one of Mr. James Stephens, and a short poem by Sylvia Lynd.

OH HUSH THEE, MY BABY

Oh hush thee, my baby,
Thy cradle's in pawn:
No blankets to cover thee
Cold and forlorn.
The stars in the bright sky
Look down and are dumb
At the heir of the ages
Asleep in a slum.

The hooters are blowing,
No heed let him take;
When baby is hungry
'Tis best not to wake.
Thy mother is crying,
Thy dad's on the dole:
Two shillings a week is
The price of a soul.

CECIL DAY LEWIS.

THE MOON HATH NOT.

The moon hath not got any light;
All that beauty, all that power,
Is a cheat upon the sight,
Is come and gone within the hour!
What is pure,
Or what is lovely?
Nothing is that will endure!

An apple-blossom in the spring,
When spring awakens everything,
Is pure or lovely as it please,
Or not as it knows not of these!
What is pure,
Or what is lovely?
Nothing is that will endure!

Pure is cherished in a dream,
Loveliness in little thought;
Out of nowhere do they gleam,
Out of nothing are they wrought!
What is pure
Or what is lovely?
Nothing is that will endure!

Courage, goodness, tenderness:
Beauty, wisdom, ecstasy:
Wonder, love, and loveliness:
Hope, and immortality:
What is pure,
Or what is lovely?
Nothing is that will endure!

Pure and lovely sleep and wait,
Where not good nor ill is done,
In the keep, within the gate,
At the heart of everyone:
What is pure,
Or what is lovely?
All is, and doth all endure.

JAMES STEPHENS.

THE ENEMIES.

Time, change and death, these
Three are Man's enemies.

What? Time that takes the pain from grief,
That brings again bud and leaf,
That sets the child in its mother's arms?

What? Change that gives eyes to the blind,
That in decay can freshness find,
Making old, new; familiar, strange?

What? Death that shuts the gate
On longing and regret,
Grief, fear, pain, shame, satiety, and all harms—
Time and change? SYLVIA LYND.

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